

UNITY

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THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JULY 1913



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U N I T Y

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

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No. 1

PRACTICAL APPLICATION OF AFFIRMATIONS TO "PROBLEMS"

ARTHUR DUDLEY HALL

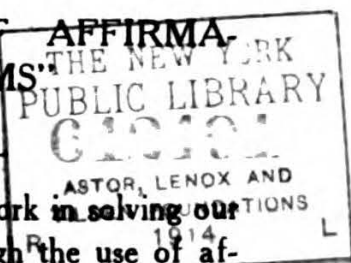


WE DO the most effective work in solving our so-called problems through the use of affirmations. An affirmation is the consciousness that a thing is so. To affirm anything is to say that it is true. These affirmations may remain in the thought realm or they may be expressed in the form of words. What is a problem but something which is not understood? When we know the law governing a certain thing there is no problem or mystery about it. These laws are applied through the use of affirmations.

Truth students have a fundamental basic principle upon which they work to solve every seeming problem which presents itself. This all important principle is, "God, All-Good, is all there really is." This is the first affirmation of Truth which we use; for it is the basis of all others.

Let us take, for illustration, a practical experience which sometimes comes to people. Suppose a headache is being experienced. The very first thing that we are to think of is our basic principle, which is, "God, All-Good, is all there really is." In other words, God is all there is present, the only power and is the only thing that never, never changes. With this truth established in consciousness we are to continue our thinking along this true line.

We are experiencing a feeling of headache. Are we to say that this feeling does not exist? Can we overcome this inharmonious condition by saying over and over, "I have no headache," or "My head does not ache"?



Indeed, no! This is absurd. But we do say that this experience is not good, we do not like it, it is changeable (we know that at times it is not so severe as at other times), therefore, it is not of God. Since God is all there is present, and the source of all there is, then we come to the logical conclusion that the headache must be of the sense-consciousness, the unreal of us, and *cannot* have any power over us. Furthermore, it is absolutely nothing, since it is the opposite of Good which is all in all. This truth which we have affirmed has utterly destroyed that which is untrue and we give no more attention to the headache, or we give no time to considering that which is nothing. The next step is to go about our work believing our own logical reasoning regarding the nothingness of the so-called headache.

Here is a person who finds himself worrying over his present financial conditions. There is a seeming lack of money; someone is anxious that he pay a bill; there is one thing and another coming up which demands immediate financial remuneration. How is this condition to be met with such a seeming lack of funds? How can this "problem" be solved by Truth? It is solved very easily, I am sure you will agree. Just remember the first basic principle. Then remember who you are and what you are. You are Spirit; you are the child, or manifestation of God, the heir of All-Good. "All that the Father hath is mine." The Father is the source of all. God is our Father, is the supply, itself, of every demand. Since God, Good, is all there really is, and is the source of everything, what is there to worry about. No one worries about good. Nothing but good can come from good. We have a Scriptural reference which states that God said that he would be unto us whatsoever we might name him. That is, God, the source and supply of all that is, will manifest himself in our financial affairs just as he does in the affairs of our body.

Right here we might use a definite affirmation as, "I am the child of God who is the source of all supply. My Father desires that I have abundance of All-Good. Since

God desire this, he has prepared it for me. Just now I desire money to meet certain demands. I *know* that the supply is equal to my every demand. I *know* that the supply is unlimited and inexhaustible and is waiting to manifest itself in all my affairs. I *know* that God *now* manifests himself in the form of the present need of finances. I rejoice and give thanks that this desire is *now* fulfilled."

After this affirmation of Truth simply rest in the assurance that the Word of Truth which has been spoken will not return to you without accomplishing that whereunto it was sent. Rest assured that every word of Truth is the Power and the Intelligence which brings that which you desire into visibility. Do not spend time in wondering how and why this is to be done. Just *know* that the problem *now* is solved. Just *know* that the desire is *now* fulfilled. Then act as though you believed what you said, for "faith without works is dead." Think only of that which you desire to be expressed. Keep before you, in consciousness, the Truth that you are a child of God, just like your Father in all ways, the source of all supply. Rejoice and give thanks continually for the Omnipresent, Omnipotent, Omniscient Good in which you live, move and have your being.

INTELLECTUAL AND INTELLIGENT

In studying and teaching Truth we often come to terms which sometimes are apt to convey a different meaning from that intended. A well educated person dislikes to be thought of as not being intelligent. He may or he may not be, so also may an intelligent person not be intellectual. Let us get the difference between these terms clearly established within our consciousness.

An intellectual person is one who, through the study of books, nature, and various other external ways, has developed his intellect. That is, from studying appearances, receiving instruction from teachers and books, and by experience, either personal or otherwise, he has trained his five senses. To become intelligent one must take into his

consciousness facts of external things by means of the senses, *falsely* called the faculties. One who is merely intellectual knows only conditions as applied to the unrealities of life. That is, he knows only of those things which are ever changing.

Although a merely intellectual person may be of great benefit to mankind, still one who is intelligent is of far more value. Why? Intelligence is Wisdom and Wisdom is God. An intelligent person is one who recognizes that he is the image and likeness of God, the One Infinite Power, the One Creative Principle in the universe. Knowing this truth, he acts accordingly, thus bringing into the visible world only those things which are beneficial. That is, he brings Truth into visibility through his demonstrations. How did this intelligent person receive his knowledge? Wholly and absolutely through inspiration. Inspiration is the indrawing into consciousness of Spirit. Inspiration, or consciousness of the Truth of Being, or knowledge of the Divine Laws, does not come to one through the senses by means of books or other outside means. This knowledge or consciousness comes to one *only* through revelation. :God, All-Good, reveals himself to man as his very life. ::::

An intelligent person may or may not be intellectual, just as one who is intellectual may or may not be intelligent. A person, for instance, may know all about this science or that, know all there is to know about every subject, yet he may not be able to apply any of his wonderful intellectuality to the everyday problems of his life. On the other hand, a person who has not had even a glimpse of school, to say nothing of college life, may so thoroughly know the law of his Being, or may so consciously know that he is the perfect image and likeness of God, the one and only Presence, that whatever he desires he brings into visibility immediately. So it is plain that intelligence is much preferred to mere intellectuality.

"For the wisdom of this world is foolishness with God."

DENYING ONE'S SELF

The command of Jesus, "Deny thyself and follow me," because of a number of ideas regarding the meaning of the word "deny," has resulted in hundreds of people remaining outside of the Christian church. These same people do not care to give up all the pleasures of life in order to become Christians. Why should they? Indeed, we Truth students believe that because we are Christians we are to enjoy *all* pleasures and receive all the good which God *has* prepared for us. "Eye hath not seen, ear hath not heard, neither hath entered into the heart of man the things that God hath prepared for them that love him." In view of the fact that God has prepared so much for us, it stands to reason that "deny," in this command, does not mean to give up what we hold as good.

Should we take a glance at our dictionary we would find several meanings for this little word "deny." One of these meanings is that to deny anything is to say that it is not so, it is not true. This is the meaning which Truth students believe that Jesus had in mind when he gave the above injunction. . Now, then, what do we mean by denying ourselves? We mean simply that our personal self, our sense-consciousness, our little self is untrue, changeable, mortal and therefore *not real*.

Just what do we mean by this statement? How is this applied to our bodily conditions and circumstances of life? We mean that the personal self is not the *I Am* of us; it is not the indwelling Christ; it is not the True Self, that which we really are. When we find ourselves and others doing or saying that which is not in harmony with peace, love, joy, wisdom, life and all-good, we may know that it is not the True Self expressing itself. Then we are to deny this self, which is the little self, any power to affect the body or circumstances. There is but *one power* which is the *I Am* of each one.

Whenever we find ourselves thinking of inharmonious conditions, whether of the body or conditions of affairs, we may know that the True Self is not in command. There-

fore, we simply deny that there is any truth in these seeming experiences. The senses are ever occasioning disagreeable experiences. The feelings which we have we do not deny as existing, but we do deny that there is any power in them to affect us. Right here we are to "deny ourselves." That is, say to ourselves that this sense-consciousness cannot affect us in any way. Say that it is not true because it is of the senses, therefore the conditions will change when the Truth is brought to light. We are to do more than "deny thyself." We are to "follow me." That is, we are to follow the *I Am*, the indwelling Christ, the Self. This Self is the "still small voice" within each one of us. Whenever conditions of body or circumstances are not harmonious, all we have to do is to follow the guidance of the Spirit which is ever active and waiting to be called upon at all times.

In brief, we are to drive out of our consciousness all that we do not hold as good, knowing that because it is not good it is not of God, it is unreal, it is powerless and useless to us in demonstrating the Truth of ourselves. Having come into the true consciousness of ourselves, we are to follow the inspiration of the Almighty Good within us in all ways.

ANSWERED PRAYER

"He answered all my prayer abundantly. :

And crowned the work that to His feet I brought,

With blessing more than I had asked or thought—

A blessing undisguised, and fair, and free.

I stood amazed, and whispered, 'Can it be

That He hath granted all the boon I sought?

How wonderful that He for me hath wrought?

How wonderful that He hath answered me!

O faithless heart! He said that He would hear

And answer thy least prayer, and He hath heard

And proved His promise. Wherefore didst thou fear?

Why marvel that thy Lord hath kept his word?

More wonderful if he should fail to bless

Expectant faith and prayer with good success."

SOME THOUGHTS FOR WOMEN



THOSE who are on "the path," the endless path that leads to immortal life, are apt to think that to overcome all loss of the sex-fluid and to stop the menses are the sum-total of their endeavors. While this is a tremendous accomplishment with many, for it is the stemming of the great tide of the river Euphrates, the river of fruitfulness or of generation, yet this overcoming will not of itself produce immortality in the flesh. In fact, this partial overcoming will produce diseased states of the body unless the evils of the nature, of the mortal woman, are rooted out. We doubt if it be possible for woman to turn back the generative currents without first getting control of her emotions. To give way to anger, greed, jealousy, or to any of the emotions which belong wholly to the lower nature, will cause to be generated within and without her, such a host of malignant demons that in time they will destroy mind and body. But the Father is merciful, and his divine laws are so harmoniously arranged that entire conservation is an impossibility unless these evils are overcome.

But the question naturally arises: How can I overcome these evil tendencies in myself? The answer is: Take the opposite stand when tempted to give way to any weakness; first study to ascertain what your greatest failings are, and then drill yourself in thoughts and acts of an opposite nature. If it is selfishness or self-love—really it is amazing under how many guises this flaunts itself—try to think of the welfare, happiness and comfort of others before your own; not in a self-laudatory or conspicuous way, for that too is selfishness, but in little ways, unseen and unknown by others; try to take the smaller or less attractive positions; or take the poorer or smaller share of things that are set before you, that others may fare better. This, I know, is not "the way of the world," but she who is on

"the path" knows what the Master meant when he said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). No task was too lowly for him to do, as witness the washing of the disciples' feet. He said, in effect, that we should be happy if we took upon us the same spirit; "for I am meek and lowly," said he.

If quick temper is the failing, endeavor to keep the mouth closed until the surging of the vital currents has subsided. In the Scriptures we read, "Be ye angry, and sin not; let not the sun go down upon your wrath" (Eph. 4:26). There are times when anger seems justifiable; how can it be otherwise when oppression, unjust condemnation and inhumanity are so rampant in the world as at the present time. To be angry but sin not, evidently is to refrain from giving voice to one's indignation until the *within* is quiet and under perfect control, otherwise the spoken word, by partaking of the impure quality of the life generated in anger, will produce entities of a destructive nature. There is also a great lesson embodied in the saying, "Let not the sun go down upon your wrath"; it is this: If one holds thoughts of anger or revenge for any length of time, though she may not give vent to her feelings, yet this state of mind will so poison the stream of life that it will be useless for the building of the body, but on the contrary, will be a menace to it, and nature will be compelled to cast it out.

If jealousy is the besetting sin, then *free all beloved objects* at any cost. If the neophyte has not the strength to do this, yet continues on the path, one idol after another will be removed as often as is necessary for her advancement. If overwhelmed with condemnation, turn your thoughts toward *Yahveh* with a desire to be forgiven your trespasses, as you forgive those who trespass against you. Offences must come, the Master tells us, but we must learn not to give or take offence. To "*resist not evil*" is an absolute necessity to the would-be overcomer. Neither should woman be overcome by *evil*, but simply pass it

quietly by unnoticed, or return good for evil. When one seeks with all the heart to do the will of the Father, instead of seeking the approval of man, then condemnation will have no terrors for her, and she will rest secure in His love and strength. "For I, saith *Yahveh*, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2:5).

We know how difficult it is to rise above the petty trials and vexations of our everyday life; but it must be done, and the mind must be centralized upon a broader view of the object for which we are "living the life." We are fitting ourselves to become saviors of his people—"and saviors shall come up on Mount Zion." If we could but keep before the mind's eye the goal, could bear in mind that every little incident in our lives is fitting us for the ultimate purpose, the "way" would be easy, and the *time* would be shortened. Never, under any circumstances return to the "fleshpots of Egypt." The adversary (and this means anything and everything which can turn you from the path) will leave no stone unturned, but will appear in innumerable forms. You will be told that you are not on the true path, that you will lose your health if you keep your vow of chastity, that there *are* methods which if followed will awaken the soul to a realization of its divinity, that you are obstinate, and being a woman you lack reasoning power. In fact, there are ways and means too numerous to mention by which you will be tempted to believe that a complete consecration of your life to God is an error, and that you should change your course; for Satan knoweth that he hath but a short time in which to accomplish his purpose, and he must make good (or shall we say bad?) use of his time. Know this, that if you are persuaded to disregard the still small voice that speaks in the soul, you will be given into the hands of the adversary to struggle along as best you can until you come to realize your mistake. Then if you repent and seek once more with all your heart and strength to be delivered from the evil, and to be placed once more upon the path, help will come; for the Lord is merciful and

his love endureth forever. Nevertheless, all who travel this path, those who seek to become an "heir" with Jesus the Christ, a "king and priest unto God," must be proved worthy of their high calling.

"Every man's [and woman's] work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:13-15). There is a mystery in this—the loss by fire of all that is unfit, but he himself saved by the same fire. It is a process by which "this corruptible must put on incorruption, and this *mortal* must put on *immortality*." It is a fearful thing to fall into the hands of the living God whose love is a consuming fire; but in the destruction of the dross by the fire of the Spirit, the flesh becomes more and more refined by the same fire. This truly is no myth; but those who keep on the even tenor of their way, who falter or faint not, will have this experience, in which they may intelligently co-operate with the Holy Spirit in preparing a body that will be acceptable to him. Listen to the words of God, speaking through the prophet Isaiah:

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith *Yahveh*, Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isa. 3:1-3).

Therefore, my sisters, it is not necessary for you to go forth to teach the truth; but it is necessary for you to incorporate the name *Yahveh*, to be that which you will to be; and though you speak no word, yet will the power of God through you be felt in all the world.—*Bible Review*.

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

V.

[Readers of **UNITY** have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now come Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

RACHEL: (Heb. *A yew, a lamb.*) Love for the genuine, for Truth.

MAHALATH: (Heb. *A song, mild.*) Mournful, pensive.

ELLASAR: (Heb. *Oak of Assyria.*)

ZILPAH: (Heb. *Dropping myrrh, distilling.*) Kind words; Leah's maid.

BILNAH: (Heb. *Modesty.*) Receptivity. Rachel's maid.

REUBEN: (Heb. *Behold a son.*) The sense of sight; spiritual perception; mental cognition.

SIMEON: (Heb. *Hearing.*) The sense of hearing; spiritual hearing; faith.

LEVI: (Heb. *Joined.*) The sense of taste; love, the power that "joins," both spiritually and mentally.

JUDAH: (Heb. *Praise.*) The sense of smell; the fragrance of praise; hope.

ZOAH: (Heb. *Little.*)

ZEBULUN: (Heb. *Dwelling.*) The sense of touch; spiritual at-one-ment; mental agreement.

ISSACHER: (Heb. *Hire.*) The business faculty; collector of "tribute"; gaining wisdom by experience.

JOSEPH: (Heb. *Adding*.) Intuition, imagination; a higher faculty added.

BENJAMIN: (Heb. *Son of the right hand*.) Zeal, enthusiasm, prosperity.

GAD: (Heb. *A troop*.) Reason, with its troop of thoughts to sway and be swayed. "A troop shall overcome him, but he shall overcome at last."

ASHER: (Heb. *Happy*.) Sound judgment; with "foot dipped in oil," it is spiritual understanding.

DAN: (Heb. *Judging*.) The sense of justice; judgment blessing the just, and overtaking the unjust.

NAPHTALI: (Heb. *Wrestling*.) Courage, fortitude.

SYRIA: (Heb. *Height*.) The same as Aram.

GALEED: (Heb. *Witness heap*.) Pledge of covenant.

MIZPAH: (Heb. *Watchtower*.) Sentinel, watch.

PENIEL: (Heb. *Face of God*.) Communion, revelation.

ISRAEL: (Heb. *Prince with God*.) Jacob newborn.

SEIR and MOUNT SEIR: (Heb. *Rough, scraggy, rugged*.) Unregenerate.

SHALOM: (Heb. *Region of foxes*.) Treachery.

SHECHEM: (Heb. *Shoulder, ridge*.) The dawn.

HAMOR or EMOR: (Heb. *An ass*.) Burden bearer.

DINAH: (Heb. *Judgment*.) Feminine of Dan.

DEBORAH: (Heb. *A word, a bee*.) Rebekah's nurse; supporting.

EPHRATH or EPHRATA: (Heb. *Abundance, fruit, posterity*.)

ARBAH: The same as Hebron.

EDAR: (Heb. *Tower of the flock*.) Christ, guardian.

AHOLIBAMAH: (Heb. *My tent is exalted*.) Esau's wife, Judith.

ANAR: (Heb. *Answer, as to prayer*.)

BASHEMATH: (Heb. *Fragrant.*) Esau's wife, Mahalath.

ZIBEON: (Heb. *Colored, dyed.*) Obscurity.

ELIPHAZ: (Heb. *God my strength.*) Trustful recognition.

JEUSH: (Heb. *To whom God hastens.*) A present help.

JAALAM: (Heb. *Hidden.*) Natural innocence.

KORAH: (Heb. *Baldness.*) Without wisdom.

REUEL or REU: (Heb. *Friend of God.*) Full of faith.

TEMAN: (Heb. *On the right hand.*) Fortunate, favor.

OMAR: (Heb. *Eloquent, mountaineer.*) Inspirational.

ZEPHO: (Heb. *Watchtower.*) Guardian.

GATAM: (Heb. *Puny, burnt district.*) Empty, feeble.

KENAZ or KENITES: (Heb. *This purchase, possession.*) Wisdom from experience.

AMALEK: (Heb. *They who lick up, consume.*) Consuming lust.

TIMNA: (Heb. *Restraining, withheld.*) Restraint by compulsion.

EDOM: (Heb. *Red.*) Name given to Esau and his country; carnal mind.

NAHATH: (Heb. *Letting down, humbling, rest.*) Submission.

ZERAH or ZARAH: (Heb. *A sprout, a rising, East.*) Enlightenment.

SHAMMAH: (Heb. *Desolation, astonishment.*) Vastation, emptiness.

MIZZAH: (Heb. *Fear, terror, joy.*) Excitable.

LOTAN: (Heb. *Covering.*) Protection; obstruction to light.

SHOBAL: (Heb. *A flowing, a shoot, wandering.*) Prolific.

EZER: (Heb. *Treasure.*) Help, worth.

DISHAN or DISHON: (Heb. *Antelope.*) Swift-
ness, expedition.

HORI: (Heb. *Cave-dwellers.*) Unprogressive, un-
ambitious.

HEMAN or HOMAN: (Heb. *Raging, destruc-
tion.*) Fierceness, cruelty.

ALVAN, ALIAN or ALIAR: (Heb. *Unright-
eous.*)

MANAHATH: (Heb. *Rest.*) Satisfaction.

EBAL: (Heb. *Stone.*) Unfeeling, hardness.

SHEPHO or SHEPHI: (Heb. *Smoothness.*)
Unconcern, indifference.

ONAM: (Heb. *Strength.*) Power, ability.

AJAH: (Heb. *A vulture.*) Death-dealing, bar-
barous.

ANAR. (Heb. *Answering.*) Prayer heard.

HEMDAN: (Heb. *Pleasant.*) Kindred of the
highest.

ESHBAN or HESHBON: (Heb. *Intelligence.*)
Reason, understanding.

ITHRAN: (Heb. *Excellence.*)

CHERAN: (Heb. *Lyre.*) Harmony, union.

BILHAN: (Heb. *Tender.*) Meekness.

ZAAVAN: (Heb. *Causing fear.*) Timidity, so-
licitude.

AKAN: (Heb. *Acute, twisted.*) Criminal.

ARAN: (Heb. *A wild goat.*) The natural man.

BEOR: (Heb. *A torch, a lamp.*) The Light of
Truth.

DINHABAH: (Heb. *She gives judgment.*) The
inner monitor.

JACOB: (Heb. *A crying, boasting, howling.*)
Self-importance.

HUSHAM: (Heb. *Haste.*) Without understand-
ing.

TEMAN or TEMANI: (Heb. *The right hand.*)
The South, illuminated.

AVITH: (Heb. *Villages.*) Contentment, peace.

HADAD: (Heb. *Powerful, mighty.*) Clamorous, demonstrative.

BEDAD: (Heb. *Alone, in the bosom.*) Silence, trustfulness.

SAMLAH: (Heb. *The left hand.*) Astonishment, rejected.

MASREKAH: (Heb. *Who touches vanity.*) Vanity, overthrow.

SAUL: (Heb. *Demanded, lent, pit, death.*) One sought, but destroyed.

BAAL-HANAN: (Heb. *The Lord is gracious.*) Firm reliance.

ACHBOR: (Heb. *Enclosing a well.*) Christ, the fountain of Life.

PAU: (Heb. *A bleating, a lowing.*) Voices of the silence.

MEHETABEL: (Heb. *God does good.*) Conscious of the Presence.

MATRED: (Heb. *Propelling, God pursues.*) The Spirit's guidance.

MEZAHAB: (Heb. *Luster of gold.*) Joy of the Conscious Good.

ELAH: (Heb. *An oak, an oath, a curse.*) A compact, covenant.

PINON: (Heb. *Darkness, ore pit.*) Hopeless.

MIBZAH: (Heb. *Fortress.*) God my defence.

MAGDIEL: (Heb. *Praise of God.*) Deliverance.

IRAM: (Heb. *Belonging to a city.*) Matters of consciousness.

DOTHAM: (Heb. *Double fountain.*) More abundant life.

ADULLAM: (Heb. *Justice of the people.*) Conscious righteousness.

HIRAH: (Heb. *Noble.*) Friendship, co-operation.

ER: (Heb. *Watcher.*) Suspicious.

ONAN or ONAM: (Heb. *Ability, power.*) Misdirected energy.

SHELAH: (Heb. *Request that breaks.*) Perfidy.

CHEZIB: (Heb. *Deceit.*) Lying; Ananias.

TAMAR: (Heb. *Palm trees.*) Flourishing, prosperous.

TIMNATH: (Heb. *Enumeration, figure.*) Allotment.

PHAREZ, PHARES or PERES: (Heb. *A breach.*) Boldness.

GOSHEN: (Heb. *Boundary of Hercules.*) Sustenance.

PHALLU or PALLU: (Heb. *Distinguished.*) Admirable, noble.

GILEAD: (Heb. *Rocky, heap of witness.*) Compact, agreement.

POTIPHA or POTIPHERA: (Heb. *Belonging to Ra.*) "Priest of On," to Ra.

ON: (Heb. and Egypt. *The Sun God.*) Gr. Heliopolis; "City of the Sun."

ZAPHNATH-PAANEER: (Heb. *Revealer of secrets.*) Egypt. Savior of the world.

ASENATH: (Egypt. *Dedicated to the goddess, Neith.*)

MANASSEH: (Heb. *Forgetting.*) Erasing unpleasant memories.

EPHRAIM: (Heb. *Doubly fruitful.*) Abundance, prosperity.

JEMUEL: (Heb. *Day of God.*) Realization.

JAMIN: (Heb. *Right hand.*) Favored, prospered.

JACHIN: (Heb. *Established in God.*) Ordained of God.

SHAUL: The same as SAUL: (Heb. *Desired.*) A seeker; one sought.

GERSHON or GERSHOM: (Heb. *Expulsion.*) The Christ "rejected of men."

OHAD: (Heb. *Powerful.*) In union with God.

KOHATH: (Heb. *Assembly, obedience.*) Agreement.

MERARI: (Heb. *Bitter, sorrowful.*) Provocation.

HAMUL: (Heb. *Spared.*) Merciful.

TOLA: (Heb. *Warm, crimson.*) Hostility.

PHUVAH, PUAH or PUA: (Heb. *The mouth.*) Utterance.

JOB: (Heb. *Afflicted, converted.*) Regenerated.

SHIMRON: (Heb. *Watch.*) Protection.

SERED: (Heb. *Fear.*) Fear, solicitude.

JAHLEEL: (Heb. *Hoping in God.*) Unfaltering trust.

ZIPHION: (Heb. *Serpent, dark, looking out.*) Treachery.

HAGGAI or HAGGI: (Heb. *Festive.*) "A merry heart"; happiness.

SHUNI: (Heb. *Quiet, fortunate.*) Abiding in Him.

EZBON: (Heb. *Hearing, splendor.*) Cognizing the glory of God.

ERI: (Heb. *Watching Jehovah.*) Worshiping.

ARODI: (Heb. *My posterity.*) My influence.

ARELI: (Heb. *Heroic.*) Courage of convictions.

JIMNAH or JIMNA: (Heb. *Prosperity.*) "They shall prosper that love thee."

ISHUAH: (Heb. *Self-satisfying.*) Our sufficiency of God.

ISHUAI, ISHUI, ISUI or JESUI: (Heb. *Jah is satisfying.*) Christ our portion.

BERIAH: (Heb. *In evil, a gift.*) Unfortunate. Good.

MALCHIEL: (Heb. *God's king.*) One regenerated.

BELAH or BELA: (Heb. *A swallowing up.*) Consumption, absorption.

BECHER: (Heb. *First-born, youth.*) The new-born soul.

SERAH: (Heb. *Abundance.*) The Omnipresent

ASHBEL: (Heb. *Determined by God.*) The Divine Will.

NAAMAN: (Heb. *Pleasantness.*) The human will, ruler of intellect.

GERA: (Heb. *Grain.*) The Seed is the Word.

EHl: (Heb. *Unity.*) At-one-ment.

ROSH: (Heb. *Head, chief.*) A prince with God.

MUPPIM: (Heb. *Sorrow, darkness.*) Grief.

HUPPIM: (Heb. *Covering.*) Protection.

ARD: (Heb. *Fugitive.*) Fearful.

HUSHIM: (Heb. *Hasting.*) Unpoised.

JAHZEEL: (Heb. *God apportions.*) Universal justice.

GUNI: (Heb. *Protected.*)

JEZER: (Heb. *Formation.*) Imagination.

SHILLEM or SHALLUM: (Heb. *Requital.*) Recompense.

HEZRON or HESRON: (Heb. *The dart of joy, blooming.*) Enthusiasm.

CARMI: (Heb. *Fruitful, vine-dresser.*) Teacher of Truth.

MACHIR: (Heb. *He that sells, that knows.*) The wise instructor.

RAMESES or RAAMSES: (Egypt. *Son of the Sun.*) Egyptian kings' title.

ATAD: (Heb. *Thornbush.*) Poignant grief.

ABEL-MIZRAIM: (Heb. *The mourning meadow of Egypt.*)

PITHOM: (Heb. *Narrow pass.*) The narrow path to the Divine abundance.

SHIPHRAH: (Heb. *Brightness, beauty.*) The "beauty of holiness."

MOSES: (Coptic. *Rescued from the water.*) Spiritual discernment; a higher perception than intellect (water); "rescued from water."

ZIPPORAH: (Heb. *A sparrow, beauty, trumpet.*) The day-break of hope.

PUHR: (Heb. *Splendid.*) The glory of integrity.

JETHRO: (Heb. *Excellence, pre-eminence.*) Support, allegiance.

HOREB: (Heb. *Desert, waste.*) Solitude, silence.

"I AM" and "I AM THAT I AM": God's "Me-

morial Name"; his new name, whereby he is discovered within. The Hebrew name for "I Am" is "Jehovah."

JEHOVAH or **YAHVEH**: (Heb. *JHVH*, meaning "*I Am*.") God within, whom we may know; the "Living Christ" of consciousness.

ELOHIM, **ELOH** or **EL**: The creative, all-sustaining Father-Mother God. The plural form contains both the masculine and feminine; yet it is followed by a singular verb, which clearly shows that the Elohim is one God, whose attributes, *Fatherhood, Motherhood, Sonship, Life, Love, Intelligence and Will* are the "Seven Spirits of God sent forth in all the earth"; not personal spirits, but one God acting through his "seven" attributes.

LIBNI: (Heb. *White*.) The conception of pure Being.

SHIMI, **SHIMEI** or **SHIMHI**: (Heb. *Renowned unto God*.) High character.

AMRAM: (Heb. *Kindred of Most High, sheaves, handfuls of corn*.) Recognition of sonship affording spiritual and material abundance. This cognition ultimates in a spiritually illumined intellect, which Aaron represents.

AARON: (Heb. *Mountain of strength, enlightened, illumined*.) Spiritually illumined intellect. Since intellect "*can speak well*" (Ex. 4:14), its high function is to receive the Divine Message from the intuitive faculty (Moses), which receives it from the indwelling Jehovah, and formulate it for the benefit of the disciple, that he may attain to regeneration through obedience to the message of God.

IZHAR: (Heb. *Oil*.) Unction, enduement of the Spirit.

UZZIEL: (Heb. *God my strength*.) God realized as life and strength.

MAHALI or **MAHLI**: (Heb. *Sickly, mild*.) Irresolute, negative.

MUSHI: (Heb. *Drawn out, he that withdraws*.) Disobedience.

JOCHEBED: (Heb. *Glorious, honorable*.) Unity with God.

NEPHEG: (Heb. *Sprout.*) Spiritual awakening.

ZICHRI: (Heb. *Famous, renowned.*) Steadfastness of character.

MISHAEL: (Heb. *Who is what God is.*) Oneness of Being in God.

ELZAPHAN or ELIZAPHAN: (Heb. *Whom God protects.*) Unfaltering trust.

ZITHRI: (Heb. *God my refuge.*) God's protection; city of refuge.

ELISHEBA: (Heb. *The oath of God.*) God's immutable covenant.

AMMINADAB: (Heb. *Kindred of the prince.*) Generosity, receiving bountifully, giving bountifully.

NAASHON or NASHON: (Heb. *Enchanter.*) The consciousness of love wins all.

NADAS: (Heb. *Willing, liberal.*) Spontaneity, generosity.

ABIHU: (Heb. *My father is He.*) Realization of sonship.

ELEAZAR: (Heb. *Whom God helps.*) One true to his covenant with God.

ITHAMAR: (Heb. *Island of palms.*) Possessor of Divine Wisdom.

ISSIR: (Heb. *A captive, a prisoner.*) Bound by habit.

ELKANAR: (Heb. *Whom God created.*) Divine heritage.

ABIASAPH: (Heb. *Whom God gathers.*) "The sheep of his pasture."

PUTIEL: (Heb. *Afflicted of God.*) God's law in cause and effect.

PHINEHAS: (Heb. *Mouth of brass.*) Speaking with Spirit's authority.

ABIB: (Heb. *Sprouting, budding.*) A spiritual conception.

ETHAM: (Heb. *Boundary of the sea.*) Environment of thought.

MIGDOL: (Heb. *Tower.*) Watchfulness.

PI-HAHIROTH: (Heb. *Egypt. Grassy place.*)
Thoughtful.

BAAL-ZEPHON: (Heb. *Lord of the North.*)
Christ, the enlightened of the darkened mind; "Light that shineth in darkness."

MIRIAM: (Heb. *Lady of the sea.*) Enlightened mind; a prophetess.

MARAH: (*Bitterness.*) Hard lessons; Truth not understood.

ELIM: (Heb. *Palm trees.*) Spiritual Truth with its "Twelve Wells."

SIN, Wilderness of: (*An Egypt City and Desert.*)
Temptations of the flesh.

REPHIDIM: (Heb. *Rests, refreshments.*) Victory over temptation.

MASSAH: (Heb. *Temptation.*) Doubting.

HUR: (Heb. *Purity, nobility.*) The understanding, which with intellect hold up the hands of the demonstrator in his conflict with "Amalek."

**JOSHUA, JEHOShUA, JEHOShUAH, JESH-
UA or JESUS**—originally OSHEA, HOSHEA: (Heb. *Jehovah is help.*) The Divine Helper; the essential Christ within.

URIM and THUMMIM: (Heb. *Urim is the shining fire, and Thummim is brilliancy.*) Responses were given by resplendencies and variegations of light, reflected by the Twelve Gems in the "Breastplate of Judgment," worn by Aaron on his heart. These symbolize the illuminations which flash through the mind, when in our perplexities we appeal to our own higher wisdom, enlightened by the Spirit of Truth, affording an assurance of the Divine approval.

BEZALEEL: (Heb. *In the shadow of God.*) Divine protection.

AHOLIAB: (Heb. *Tent of the Father.*) Divine wisdom; Divine consciousness.

AHISHAMACH: (Heb. *Supporting brother.*) Intellectual wisdom.

URI: (Heb. *Enlightened.*) Spiritually enlightened.

MOLOCH, MOLECH or MILCOM: The tutelary divinity of the Ammonites, where the ceremony of purification by fire consists in walking through the fire unscathed; a ceremony the modern Shintos of Japan perform without harm, through their sublime faith.

SHELOMITH: (Heb. *Love of peace.*) Resting in God.

DIBRI: (Heb. *Jah distributes promises.*) Universal Good.

ELIZUR: (Heb. *God my Rock.*) God the foundation of my hopes.

SHEDEUR: (Heb. *Hurling fire.*) Responses of the Spirit.

SHELUMIEL: (Heb. *Friend of God.*) The true disciple.

ZURISHADDAI: (Heb. *The Almighty is a rock.*) God the sure foundation.

NETHANEEL: (Heb. *Given to God.*) Consecrated.

ZUAR: (Heb. *Little.*) Meekness.

ELIAB: (Heb. *God is father.*) The cognition of Being.

HELON: (Heb. *Strong.*) Life and strength inherent in Being.

ELISHAMA: (Heb. *God hears.*) True faith.

AMMIHUD: (Heb. *People of praise.*) The true sons of God.

GAMALIEL: (Heb. *God's reward.*) Spiritual endowment.

PEDARZUR: (Heb. *The Rock delivers.*) Christ the "Rock of my salvation."

ABIDAN: (Heb. *Father of judgment.*) God's justice.

GIDEON or GIDEONI: (Heb. *Who cuts down, as trees.*) Conqueror of foes.

AHIEZER: (Heb. *A helping brother.*) Sympathetic.

DEUEL: (Heb. *Knowledge of God.*) Invocation.

AMMISHADDAI: (Heb. *People of the Almighty.*) They who trust unfalteringly.

PAGIEL: (Heb. *Event of God.*) The span of life.

OCRAN: (Heb. *Afflicted, troubler.*) Out of harmony with God.

ELIASAPH: (Heb. *Whom God has gathered.*) Realization in concentration.

AHIRAH: (Heb. *Companion of the shepherd.*) The true disciple.

ENAN: (Heb. *Rich in springs.*) The Christ consciousness.

LAEL: (Heb. *God-ward.*) Aspiration.

ZURIEL: (Heb. *God my rock.*) True character.

ABIHAIL: (Heb. *Father of might.*) Christ.

NAZARITE: (Heb. *Nazit, consecrated, separated.*) Vow of consecration.

HOBAB: (Heb. *Favored.*) Name of Jethro, Jethro being his surname.

TABERAH: (Heb. *A burning.*) The consuming fire of love.

ELDAD: (Heb. *Whom God Loves; friend of God.*) Consecrated.

MEDAD: (Heb. *Love.*) The consciousness of Love.

RAGUEL: The same as Reuel.

KIBROTH-HATTA AVAH: (Heb. *Graves of the lusting.*) "To be carnally [lustful] minded is death." The end of lusting.

HAZEROTH: (Heb. *Villages.*) Agreement.

SHAMMUA or SHAMMUAH: (Heb. *Heard, obeyed.*) Faith, hearing and obedience.

ZACCUR or ZACCHUR: (Heb. *Remembered.*) Mindful of blessings; not forgetting.

SHAPHAT: (Heb. *Judge.*) Sound judgment.

CALEB: (Heb. *A dog, bold.*) Courage, fidelity.

JEPHUNNEH: (Heb. *He that makes visible.*)

"Caleb the son of Jephunneh" denotes the courage that accomplishes or makes good.

IGAL: (Heb. *Whom God will avenge.*) One who prays God to avenge him.

OSHEA and HOSHEA: The same as Joshua.

NUN: (Heb. *Fish, eternal.*) Fish is a symbol of Christ. Hence "Joshua the son of Nun," represents Jesus Christ.

PALTI: (Heb. *Jah's deliverance.*) Safety, divine protection.

RAPHU: (Heb. *Healed, comforted.*) God my health.

GADDIEL: (Heb. *God giver of fortune, and happiness.*) God my fortune, my happiness.

SODI: (Heb. *God my confidence, my secret.*) "The secret of the Lord is with them that trust him."

GADDI: (Heb. *Fortunate.*) Divinely led.

SUSI: (Heb. *Horseman, Jah is swift.*) Divine intelligence or understanding.

AMMIEL: (Heb. *People of God.*) Spiritual consciousness.

GEMALLI: (Heb. *Possessor of camels.*) Scientific knowledge of principles.

SETHUR: (Heb. *Hidden.*) The unspeakable "secret of the Lord."

MICHAEL, MICHIAH or MICHAIAH: (Heb. *Who is like God.*) The True Self.

NAHBI: (Heb. *Hidden, or Jah is protection.*) Abiding in the "secret of his presence."

VOPHSI: (Heb. *My addition, rich.*) Spiritual opulence.

MACHI: (Heb. *Wasting of mother's strength.*) Profanation of Truth.

GEUEL: (Heb. *Majesty of God.*) God-conscious.

ZIN, the Wilderness of: (Heb. *A rock wall, a buckler, a low palm tree.*) Truth not understood, yet having all possibilities of defence and sustenance when unfolded to consciousness.

REHOB: (Heb. *A broad place.*) "Rehob, as men come unto Hamath"; liberty and protection.

HAMATH: (Heb. *A citadel, defence.*) Protection.

AHIMAN: (Heb. *Brother of man.*) The unredeemed consciousness.

SHESHAI: (Heb. *Whitish, free, noble.*) Individual rights.

TALMAI: (Heb. *Bold, that suspends the waters, heap of waters.*) Inspiring terror.

HORMAH: (Heb. *Devoted to utter destruction.*) The vow of overcoming fulfilled.

OBOTH: (Heb. *Hollow places.*)

IJE-ABARIM: (Heb. *Rugged heaps of regions beyond.*) Sides of Mt. Pisgah.

ZARED: (Heb. *Willow brook.*) Boundary of thought.

ARNON: (Heb. *Rushing stream.*) Leaping for joy.

AR: (Heb. *Uncovering.*) Ar, being the metropolis of Moab, is often used for Moab itself, as in Num. 21. It will be noted that Moab and Ben-Ammi, progenitors of the Moabites and Ammonites, were incestuous sons of Lot. Their descendants therefore stand for Sodomized human nature, involving the debasement of the divine faculties, intuition and spiritual insight (daughters). The chief city or stronghold of this carnal mind nature is sensuality (Ar), which the regenerating soul must devote to "utter destruction" (Hormah)—Num. 21:3, margin.

SIHON: (Heb. *Sweeping away, rooting out.*) The carnal will, which seeks to destroy the Christ from consciousness, to sweep away the "Israelites" from the mind; Herod, seeking to destroy the infant Christ.

BEER: (Heb. *Well.*) Which the Israelites "dug with their staves" (by the power of Truth); the "Water of Life," of which they drank, after their victory over Sihon.

MATTANAH: (Heb. *Gift.*) Consciousness of grace.

MAHALIEL: (Heb. *Valley of God.*) Spiritual freedom, conscious peace.

BAMOTH: (Heb. *Heights.*) Spiritual exaltation.

PISGAH: (Heb. *High Peak.*) Spiritual ecstasy, "which looketh toward the desert"; leading the mind to the silence.

JESHIMON: (Heb. *The desert.*) The empty place; the silence.

JABBOK: (Heb. *A pouring out.*) The dividing line between the old and the new, before entering the spiritual consciousness.

HESHBON: (Heb. *Stronghold, reason, intelligence.*) When reason is under the dominion of carnal mind (the Amorites), all the faculties and powers (sons and daughters) are in bondage; but when the spiritual powers (Israelites) come into their God-given dominion, regenerated intellect will "guide into all Truth." (Num. 21:27-30.)

CHEMOSH: (*The God of Moab.*) The sense consciousness, held as the Supreme Good.

DIBON: (Heb. *Pining, wasting.*) Wasting of the understanding; "having the understanding darkened" (Eph. 4:18) through carnal mind's idolatry.

NOPHAH: (Heb. *Blast.*) The blasting effect of Chemosh worship; sensuality.

MEDEBA: (Heb. *Quiet waters.*) The quiet of the mind, when the sensual Amorites within are utterly exterminated—from Dibon to Nophah.

JAAZER or JAZER: (Heb. *Whom God helps.*) Prosperity, happiness.

BASHAN: (Heb. *Fruitful, in the tooth.*) Gluttony.

EDREI: (Heb. *Mighty cloud; death of the wicked.*) Recognition of "dust to dust," as the law of life. "The law of the Spirit of Life" delivers from the "law of sin and death." The Israel destroys "Og."

OG: (Heb. *Long-necked, giant.*) King of Bashan, the last of the race of giants; sense consciousness.

JORDAN: (Heb. *The river descending.*) Jordan being the river of Israel, it symbolizes the spiritual waters. Hence the leper was healed by "dipping in Jordan seven times," rather than in the "waters of Damascus," which stand for intellect. Jordan is the dividing line between the unrealized ideal and the ideal in realization. A true faith in our leader, Joshua (the Christ), is necessary to that sublime experience of the soul—the glory of the spiritual real. The baptism of the Spirit must be in the spiritual waters.
(*To be continued.*)

VARIATIONS OF THE GOLDEN RULE

Do as you would be done by.—Persian.

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself do not do unto others.—Chinese.

One should seek for others the happiness one desires for one's self.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

All things whatsoever ye would that men should do to you do ye even so to them.—Christian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule of life is to guard and do by the things of others as they do by their own.—Hindoo.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

Nor knowest thou what argument

Thy life to thy neighbor's creed has lent.

All are needed each by one;

Nothing is fair or good alone. —*Emerson.*

Our greatest glory is not in never falling, but in rising every time we fall.—*Confucius.*

SELECTIONS FROM EMERSON

Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full blown flower there is no noise; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eyes laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he, too, lives with nature in the present, above time.

This should be plain enough, yet see what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what, David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of grandames and tutors, and, as they grow older, of the men of talents and character they chance to see—painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go, for at any time they can use words as good when occasion comes; so was it with us, so will it be, if we proceed. It is as easy for the strong man to be strong as it is for the weak to be weak. When we have new perception we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brooks and the rustle of the corn.

All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function,

like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the vast background of your being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind a light shines through us upon things and makes us aware that we are nothing, but the light is all. A man is the facade of a temple, wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, counting man, does not, as we know him, represent himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genuine; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some particular to let the great soul have its way through us; in other words, to engage us to obey.

The soul gives itself, alone original and pure, to the Lovely, Original and Pure, who, on that condition, gladly inhabits, leads and speaks through it. Then it is glad, young and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows and the stone falls by a law inferior to and dependent on its nature.

Renewing the soul, and learning, as the ancient said, that "its beauty is immense," man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his own life, and be content with all places, and any service he can render.



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Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

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WHAT IS IN A NAME?



WORD is defined as the sign of an idea. Every word represents a certain idea and, when the word is spoken, the idea is conveyed to the mind. But a word is more than a sign. It is alive with the substance, intelligence and power of the idea it represents.

The kind of ideas held in the mind of an individual determines his character, and if ideas have such power, the words containing and expressing the ideas are also powerful. Therefore, the wisdom of being careful in the use of words is easily proved. Solomon showed great understanding of the power of words, and every student of Truth would do well to familiarize himself with the Proverbs in which the wisdom of Solomon is expressed.

One of the fundamental principles of the Truth of Being is that only that which is in Truth is real, from which it follows that everything not in Being is unreal. Every idea founded in Truth is real, vital, powerful *in itself*, and the word which it expresses is powerful. Every idea not founded in Truth is unreal. It has no substance in itself, but derives all its power from the force and substance infused into it by the mind that holds it. Unreal conditions are undesirable, and the problem before the race is how to be free from them. People taught of the Spirit have found that since all conditions rest upon ideas, a condition can be changed only by changing the idea that sustains it; and since words express and convey ideas, all words representing errors should be avoided. Therefore it is not wise to name error conditions further than to deny them. The continual use of any word that names error keeps the error alive in consciousness, and so long as it is kept alive it continues to manifest.

Knowing the law by which the manifest world has appeared, we do not judge of the reality of things by appearances, but go back to the idea that has caused the

manifestation and judge of it by the standard of Truth. In and through the realm of ideas, all the manifest becomes subject to us, for we look back of every appearance and back of its name, and see for ourselves what has produced the manifestation. To the extent that we know the Truth we are masters of ideas, and can drop out of mind every untrue idea and establish within us the true.

One of the errors that darkens the minds of men is the belief in matter and material conditions. In reality nothing is material. Everything is pervaded with the everywhere-present Life and Intelligence of Spirit. We, therefore, think it wise to drop the use of the words "matter" and "material," except when it is found necessary to deny specifically the name which helps to support and keep in evidence the seeming condition of materiality.

This is an illustration which everyone can carry further for himself. It will be readily seen that names of diseases should not be used in conversation nor in thinking because the name carries with it the suggestion of certain symptoms and certain results.

It should be remembered that merely changing the name of a condition does not affect the condition in the least, so long as the old idea remains. For instance, it is not wise to talk about death, so some have thought to get around the problem by calling death by some other name. But no matter what the name, so long as it signifies the separation of spirit, soul and body, the results are the same. So let us be honest with ourselves and not be deceived with a play upon words. It is ideas that count.

THE UNREALITY OF "OBSESSION"

There is a belief in the world called obsession. Teachers and healers meet this so often in their work that they need to know whether it has any foundation in Truth.

The term "obsession" is usually understood to mean the control of an individual by a dead person; but it is assuming too much to take for granted that the word

"spirits" refers to people who have died. Some translations give the word "demons" instead of "spirits," and this is a clearer rendering.

Students of Scripture who also study mind know that all conscious thought becomes subconscious, and an error may be held in thought until it is so firmly fixed and so strong that it takes control of the man. Such controlling mental states are the "demons" which are to be cast out. Anger, jealousy, greed, appetite, passion—these traits when allowed to become dominant, are demons. An individual who gives up to a demon, loses control of himself and does many things that his friends cannot account for, and seeing him not normal, they conclude that he is obsessed or insane. So long as his condition does not attract attention, he is considered sane, although he may be wholly possessed of some idea, such as the making of money, or self advancement, or some other ambition that centers about self and cuts off its connection with the universal.

The remedy is "fasting and prayer"; that is, denial of the error and abstaining from it, and affirmation of and obedience to Truth. If a man has given himself up to anger until he has lost the mastery of himself, he needs to affirm his Christ power and dominion over every angry thought, and refrain from feeding the false state of mind by further outbursts of temper. Whatever the error may be, the Christ dominion should be declared, and the error denied in thought and act.

All causes are in the mind. If you look to the outside for the sources of trouble, you only waste valuable time. Even if you have the right remedy, the Word of God, you will not bring about freedom and healing while you are applying the remedy to some imaginary external cause. It is sense consciousness that throws men off their balance. Repeated giving up of himself to sensation results in man losing his center and his *I Am* directive power. As a rule, he and his friends would rather attribute his condition to a mysterious Providence, or to the dead, or to almost anything that will free him from any responsibility. But the Lord

says it is "iniquity" that causes every discord. Study of mind action proves this to be true.

In treating disease it is found necessary to drop out of mind the name that has been given to the appearance. It is hard for anyone to rise out of the thought of rheumatism while holding in mind the name with all the symptoms and results that the name suggests.

Healers should be just as wise in denying the name "obsession." It should not be talked about, thought about, nor believed in in any way. It is not true in the Absolute and is therefore not true at all. Instead of building up in your patient's mind all the commonly accepted beliefs about obsession, deny them all and set him free in his *I Am* dominion.

SPIRITUAL QUICKENING NECESSARY

The formula you gave for deafness in a back number interested me very much. I tried it for a slight hardness of hearing and it worked marvelously. Then I subscribed for your magazine with the hopes of getting other helpful formulas. Even without them, however, your magazine is well worth the subscription price. Now if you could print one little hint in your estimable magazine as to how to keep my hair from getting gray, and get back my round baby face again, I would appreciate it greatly.—*W. W.*

We do not claim that the word formulas we give will take the place of that "righteousness" which Jesus said was the price of the kingdom. These self-treatments are good, so far as they go, and many have found them the open door to the larger knowledge, but no one should presume that they constitute all, or even a part of that deeper wisdom which comes with the quickening of the Spirit. Words and formulated statements of Truth are but echoes of Truth. To know the Truth you must go into the realm of the formless and nameless and wordless.

Physiologists tell us that gray hair is caused by devitalized hair follicles. What caused the devitalization? It may have been fear or worry or anger. Fear has turned the hair white in a single night. Mental anguish has done likewise. Certain kinds of fever, which are usually the re-

flex of anger currents in the mind, burn out the follicles. The belief of old age and loss of vigor depletes the life flow to the head, and the hair grows scant and gray in consequence. Thus we see that a statement that would heal one case might not another. In general, we should all deny old age and the human belief in senility and decrepitude. It is a base libel on God and man. We all dread the "sans teeth, sans eyes" and sans everything else age of the flesh consciousness. God has no part in it, and man repudiates it at every turn. Old people are respected for what they have been, but they are not wanted in the business or professional world. The man who believes in old age is finding by hard knocks that he is out of place in the world of eternal youth. What is the remedy? Begin right now to deny old age. Affirm the vigor of youth as yours by Divine Right. Find out the sins that are causing your body to take on the evidences of old age, and "repent." Cast out worry, anger, condemnation, lust, fear, and the many terrors of ignorance and superstition, and affirm the love and protection of our ever-present Father. Get acquainted with God through prayer, meditation and affirmation until you feel the pulsation of the Divine Life in your body, and know the leading of the inner monitor.

A metaphysician writes: "About three years ago the belief in old age began to take hold of me. I was nearing the half century mark. I began to get wrinkled and gray, my knees tottered, and a great weakness came over me. I did not discern the cause at once, but I found in my dreams I was associating with old people, and it gradually dawned upon me that I was coming into this phase of race belief. Then I went to work with a vim. I repudiated the whole world of old age and decrepitude. I denied them any place in my mentality. I spent hours and hours silently affirming my unity with the Infinite Energy of the One True God. I absolutely refused to sympathize with old people in any way. I associated with the young, I danced with the boys, sang "coon" songs

with them, and for a time took on the frivolity of the thoughtless kid. In this way I "switched" the old age current of thought. Then I went deep down within my body and talked to the inner life centers. I told them with firmness and decision that I should never submit to the old age devil—that I was determined never to give in and that they had just as well avaunt first as last. Gradually I felt a new life current coming up from the life center. It was a faint little stream at first, and months went by before I got it to the surface. Now it is growing strong by leaps and bounds. My cheeks have filled out, the wrinkles and "crow feet" are gone, and I actually feel like the boy that *I am*. 'God is not the God of the dead but of the living.' "

FALSE NOTIONS OF SPIRITUAL PROGRESS

Almost all who aim at serving God do so more or less for their own sake. They want to win, not lose; to be comforted, not to suffer; to possess, not to be despoiled; to increase, not to diminish. Yet all the while our whole interior progress consists in losing, sacrificing, decreasing, humbling, and stripping self even of God's *own* gifts, so as to be more wholly *his*. We are often like an invalid who feels his own pulse fifty times in the day, and wants the doctor to be perpetually ordering some fresh treatment, or telling him how much better he is. This is very much all the use that some people make of their spiritual director. They move round and round in a petty circle of easy virtues, never stepping beyond it heartily and generously; while the director (like the physician) is expected to soothe, comfort, encourage, foster delicacy and fastidiousness, only ordering little sedative treatments, which drop into mere habit and routine. Directly they are deprived of sensible grace, which is as the milk of babes, such people fancy all is lost. But this is plain proof that they cling overmuch to means, overlooking the end, and that self is their main object.

Privations are the food of strong minds: they invigorate the soul, take it out of itself, and offer it as a living sacrifice to God; but weak people are in despair at the first touch of

privation. They fancy that all their work is being overthrown just when it really is beginning to be solidly fixed and thoroughly purified. They are willing to let God do what he will with them, provided always it be something great and perfect; but they have no notion of being cast down and crushed, or of being offered as a sacrifice to be consumed by the Divine flames. They seek to live by pure faith, yet want to retain all their own worldly wisdom; to be as children, and yet great in their own eyes. But what a mere spiritual chimera this is!—*Fenelon*.

The above article has a message that everyone who is trying to live the spiritual life should heed. We have never emphasized the thought of suffering in connection with spiritual growth, because suffering is not a means of development. That it does sometimes accompany the passing away of error from human consciousness none will deny, but it is lack of discernment that leads one to think that an incidental experience is itself a cause. The purifying power is Spirit, not suffering.

A glimpse of this truth has led many to believe that they can slip into the kingdom of God without any sacrifice of self. Between the two extremes of exalting suffering as a means of spiritual growth, and expecting to gain heavenly things without giving up the personal, the truth is found, and the article quoted above expresses that truth clearly. The one aim in all spiritual seeking should be to find and know God and be consciously one with him in the relation of Father and Son. Nothing else will satisfy. The longing for spiritual consciousness will keep urging us on until we see that there is nothing to be desired but God.

STUDENTS AT WORK

I cannot express the pleasure I feel in being able to impart this grand and beautiful Truth to others. I can see the Truth more clearly myself after each lesson, and it all comes so wonderfully easy to me to explain, that I must just tell you again how truly thankful I feel toward the

Giver of all good gifts and you my friends for helping me to be able to do this work. I have been asked by one of my students to speak for a society in their next meeting, which is next Tuesday afternoon, and I gladly accepted. Although I have never spoken in public, I feel I will be able to voice some Truth that will help some soul on its upward path. I wanted you to know this, for I feel it is because of your speaking the Word for me that this has come to me. That old timidity is leaving me. I no longer dread or fear to open my mouth because others seem to know so much more than I do. I am ready to do my little until it grows to more and still more, and in realizing all this my heart is filled with gratitude to the kind helpers in Unity's Silent Room and my prayer goes out to you all. God bless them one and all in the consciousness of their Christ ministry, and may peace and plenty always abide with you all.—*E. E. H.*

I have been healing the sick. A case of diphtheria was met and overcome in two days. The boy was out of doors in less than a week, on the third day, indeed. His mother called me up one morning, saying her boy was in bed with a temperature of 104, and that the doctor was coming that night to inject antitoxin. I replied, "Have no fear." The next morning she called me up and told me the joyful news. Her boy was better, the trained nurse dismissed. The next day came the news that he was up and out playing.

The next case was a young lady in Trenton, N. J. She wrote me that her foot was poisoned and was inflamed and swollen to the knee. She was in bed and some suggested that her foot might have to be amputated. In two days I heard again: "After writing to you for treatment for my foot, it got completely well, suddenly. Isn't it wonderful!"

A gentleman says, "I have received such spiritual help from the treatments and from reading the Unity literature. Now that I have found the Truth, I shall never let it go."

This gentleman had been on the verge of suicide from ill health brought on by reverses.

I could write pages of the many wonderful demonstrations that have been made in proving absolute faith in God as our Supply. I praise God for his wondrous works and bless you for all the help I am receiving with the study of my lessons, which unfold the Truth in its simple beauty and clearness. I wish the whole world could go to your school. I am looking anxiously for the fourth lesson.—*M. O. G.*

THE IMAGE AND LIKENESS

The image of the invisible God, the firstborn of every creature.—Col. 1:15.

During the summer of 1912, I had a friend who reasoned all things from the intellect. We had many discussions upon the passages of the Bible that declare man made in the image and likeness of God. I tried so hard to explain it to him, but without avail. Then I cried unto God for wisdom.

Shortly afterwards my son brought home a small but powerful microscope. One morning I had on my table a bunch of pussy willows and a fleur-de-lis. We were experimenting with the different portions of the flower and the magnifying glass, when upon taking a bit from the center of one of the petals we were astounded by seeing the entire plant as if growing in the garden. So wonderful was this I decided to try the pussy willow, and selecting one that was very full blown I removed just one tiny portion. (I would I could give you the botanical name of this.) Placing said portion upon the glass, and taking a look, I passed it to my son, with the exclamation, "Made in the image and likeness of God!" What did we see? A running brook, shrubs on either side, a willow tree bending over it. "The image of the invisible God, the firstborn of every creature." If we can see so little with the naked eye of what most truly exists in plants, what of man, "the image of the invisible God"?—*Mrs. S. W. Sherman, 168 Ferry St., Malden, Mass.*

ANSWERS TO QUESTIONS

Please explain this passage from one of the lessons: "Get behind the thing into the realm where it exists as an idea, and you can draw upon it perpetually without exhausting or depleting it."—*E. J. M.*

Everything manifested was a thought before it became a form or a thing. This universe, a thought, an idea, a picture in the mind's eye of God, is still in the forming, notwithstanding the supply to complete, perfect this picture is now, ever has been and ever will be right at hand; but it waits, leaves man free to take and use of it as he wills, for through man is to come the fulfillment of God's Idea of this Universe.

Of course man can only will what he is conscious of. He may realize his oneness with this Supply and his unrestricted power to use it, but that is not enough. Something more is needed. It is necessary for man to span the wide area of understanding lying between *believing* he knows and *knowing* he knows, before he can actualize it. This he can do only through and by practically applying this power by proving it in the daily life.

Therefore I get "behind the thing into the realm where it exists as an idea"—get into the realm of thought, the thought that knows that God shares his power with man, in fact has incarnated himself in man, and demands only loving, positive recognition of his presence to enable man to use of his supply and to have what he wills. But man must do the willing, in the name of God's Idea, Christ.

Will with singleness of purpose, and thus turn the wheel in the direction of the Substance, Spirit, and it will be even more plastic to your thought than the clay to the sculptor's touch. Will to so turn it, until your consciousness is saturated with the idea which you wish to be manifested, knowing that the Substance is now and ever will be at hand, awaiting full recognition to bring full results, and is also unlimited in quantity and quality, for it is God. Hence the realm of ideas where the thing exists is in the

conscious knowledge of our oneness with God and his power. By practicing the thoughts of this consciousness, you come into its realities.—*L. C. Smith, 932 Aiken Ave., Pittsburgh, Pa.*

If we study our own mind this question is easier understood. Everything in all the world was an *idea* before it was expressed or made visible. The inventor of a machine has it in his mind as an idea before he ever begins to build the machine, and if he were to build a million machines it would not exhaust or deplete the idea in his mind. So it is with everything. It was first an idea before it was made manifest. We would not make anything if we did not first have the idea in our mind and know what we were going to make, and that idea cannot be exhausted. The whole universe was first an idea in Divine Mind before it was made manifest. So you see if we get back of anything to where it exists as an idea it cannot be exhausted.—*Josephine F. Majors, Sparks, Nev.*

A stream runs from a perpetual spring. The stream is often diverted; changed so that in going to the stream for a drink, today you find it sunk in quicksand, tomorrow it has a new channel, and the day after you find it far down among rocks where you cannot reach it. You now "*get behind*" or up to the place where this uncanny stream exists as a perpetual spring. Here you drink and draw and drink again and you may forever quench your thirst without the least diminution, exhaustion or depletion of it. Your visible body is a thing seemingly subject to all manner of vicissitudes. You get back of it into your Real Self, the place where it exists as an idea, and from here you drink and draw forever without depleting it. God's free flowing life is the being, life, of the idea and is inexhaustible. We harmonize from here. We live forever here.—*Wm. Thompson, Weaubleau, Mo.*

What is metaphysics?—*J. B.*

It is the science of Mind; scientific knowledge of men-

tal phenomena; that which is after or above or beyond physics, further on. It is the understanding of God dwelling in men, walking with them and expressing himself in them with spiritual manifestation. It is God made known through the Christ, our Real Self. It is the study of our own minds in right relation—in Divine Order.—*Wm. Thompson, Weaubleau, Mo.*

QUESTIONS TO BE ANSWERED BY STUDENTS

1. What is the difference between "expression" and "manifestation"?
 2. Can one realize Truth for another?
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THE POWER OF WORDS

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.—Prov. 18:8.

Death and life are in the power of the tongue.—Prov. 18:21.

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.—Prov. 12:18.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words shalt thou be condemned.—Matt. 12:36, 37.

He that keepeth his mouth, keepeth his life.—Prov. 13:3.

The lips of the wise shall preserve them.—Prov. 14:3.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—Prov. 21:23.

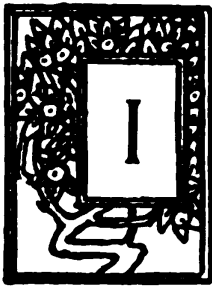
He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.—I Peter 3:10.

Shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker.—II Tim. 2:16, 17.

We can never measure the encouragement to continued effort that a word of appreciation gives.—*Cobleigh.*

EXTRACTS FROM TEMPLE TALKS

CHARLES FILLMORE



IT IS plain to any reasonable, unprejudiced mind that Jesus of Nazareth was a religious reformer with a mission from on high; that he had an insight into those things which are ever mysteries to men immersed in the sense consciousness, and that through that knowledge, and in harmony with his mission, he set into motion spiritual ideas that now are, and ever since his ministry have been, operative in the world. It is evident, to even a cursory reader of his life and teachings, that he was the representative of a thoroughly organized plan to help men into a higher realization of God and their relation to him.

In the furtherance of this plan Jesus of Nazareth not only demonstrated in his own life what was in man, but he pointed out the way by and through which all men might do the same. "The works that I do shall ye do also; and greater works than these shall ye do."

He also played an important part in making known more fully that only guide for every man, the Holy Spirit. This Guide had always been known to men, but they had not considered it of vital importance—it had no specific place in their lives. Although it had been the divine agent leading men back to the Father throughout the ages, it was not given with the universality, fullness or power that Jesus gave it. Men had regarded it as a mighty executioner of God's law in which vengeance played an important part, while Jesus presented it as Helper, Counselor, Comforter, to those who truly desired to do the will of God.

Jesus promised his disciples on the eve of his crucifixion that this Holy Spirit should come upon them and lead them into all Truth, and after the resurrection he ap-

peared unto them and said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." With confidence in his word and childlike obedience, these faithful disciples "with the women and Mary the mother of Jesus," went to that upper room in Jerusalem and "continued with one accord in prayer and supplication until the day of Pentecost came." Then the Holy Ghost came upon them as a "rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

From this time on these disciples were moved under the direct inspiration of this Holy Spirit. It was not an intellectual abstraction nor a scientific postulate, but a living reality, which they used in so-called miracle working, healing diseases, casting out demons, preaching the gospel and raising the dead. They were not only moved by this divine power, but they could impart it to others, and it was the one factor in the early Christian church that gave it supremacy, and it was only through this Spirit that men could understand Scripture, as Paul testifies in I Corinthians, second chapter.

The failure by the orthodox Christian church of today to recognize this Holy Spirit as the one and only Guide and Inspirer, is the fatal departure from the teachings of Jesus Christ which has made possible all the worldly methods and spiritual atrophy so painfully manifest in the so-called followers of the true church. But what is the status of *our* ministry—the rebirth of the primitive church? What is our attitude toward this Holy Spirit, this sent of God for the guidance of men? Is there not a tendency in many of the schools of modern Spiritual Science to ignore this "Spirit of Truth who will lead you into all Truth"? When spiritual information is wanted, does the Truth student always

go into that "upper room" of the mind and seek for the descent of the Spirit of Wisdom, or does he consult a teacher? or does he rely upon the so-called "common sense" of human reason and experience?

We all admit that man has faculties that link him with Divine Mind, but we are in such a rush to get quick results that we do not apply the proper methods of development. The spiritual man has a domain in consciousness, and its cultivation is a necessity to all who would discern spiritual things. These higher faculties are latent in all and can be brought into activity in various ways. Paul was an example of unusual awakening of the faculty that cognizes the light of the Spirit; being struck down by its brilliancy at noonday on his way to Damascus to persecute the men whose cause he from that time espoused, and whom he ever after championed. Paul's mind was aflame with zeal to do the work of the Spirit, as he understood it. This opened the way for the Spirit of Truth. Prayer, supplication, song and soul fervor are the doors that open the man to spiritual inspiration. If these are linked with understanding the Christ-Man is revealed.

But divine revelation is much more common than is understood. The Spirit of Truth is revealing the hidden wisdom to thousands on every hand. There are more prophets of God now speaking than ever before in the history of the world. A man does not have to proclaim himself a prophet—his wisdom speaks for itself. The poets, the writers of Truth, both profane and sacred, are inspired of the Most High. Quiet citizens in every walk of life are the recipients of the Divine Word. Every man and woman who has earnestly asked for divine guidance, or who has earnestly desired to do right in the sight of God and man, has been the guest of the Holy Spirit. They may not have recognized the strong conviction which has suddenly come upon them to say or do certain things—they may not have discerned the source of the passage of Scripture or line of poetry, or some other form of a great truth, which was forced into their minds at an unexpected moment;

they may not have properly interpreted the vivid dream; yet these are all methods of the Holy Spirit for reaching the consciousness.

As Jacob, Job, Solomon, Peter, and the many prophets of old, were instructed by God in dreams, so today this is one of the commonest methods by which the Spirit of Truth reaches the mind of man. All people who pray are communicated with by the Lord in the silence of the night. The prayer before falling asleep opens the "upper room" in the consciousness, and when the turbid thoughts of the day become calm, the Spirit reflects its images into the mind as the moon and stars are reflected into the waters of the placid lake. The language of the Spirit is not made up of words but images. It is picture writing, and when one knows what forms of life in earth and air represent, he can readily interpret the messages of the Lord. Direct revelation from God is the privilege of all, and all who will seek it can have the daily guidance of the Spirit. Those that seek me shall find me, is the message to everyone.

* * * *

In the ninth chapter of Hebrews Paul sets forth the life-giving power of the blood of Christ. It is doubtful if ever our most enlightened metaphysicians can follow and fully interpret the subject which this author elucidates. We here and there catch glimpses of a great plan to purify and redeem the race through the pouring into its life currents a new and purer stream through Christ, and we have the history of this plan plainly written in the Scriptures, but we do not get its full import because we have not entered into and become consciously a part of the movement. The explanation here given in Hebrews, read and interpreted from the letter, is an interminable tangle. The blood atonement has always been, and ever will be, a question beyond intellectual comprehension.

Yet there is a mighty fact and living potency in the blood of Christ. But it is not the red blood of flesh that carries this power to "cleanse your conscience from dead works to serve the living God." It is the "blood of Christ

through the eternal Spirit." Christ is the Word of God, and the life of that Word must be a form of energy far transcending any life current ever manifest in blood. Blood represents life; is the vehicle that carries life through the avenues of the body, but is not life itself.

So "blood" is used to express a spiritual principle that has been introduced into the race mind through the purified Jesus. It is a spiritual principle in that it rests upon pure ideals, yet it manifests in mind and body in concrete form when rightly appropriated. And that it can be appropriated, and used to the purification of the mind and the healing of the body, thousands are proving in this day.

This Christ Principle is not a partial salvation, this author explains, "as the high priest entering into the holy place year by year with blood not his own," but it represents a complete conjunction with the Father. "Be ye perfect, even as your Father in heaven is perfect." This can mean nothing less than complete sanctification, and those people who have adopted this as their creed are not far wrong.

If we accept this Christ Principle as our true spiritual self, the Son of God in whose "image and likeness" we are, we must cling to it with all our might, mind and strength. We are spiritual beings; there is no sin in us in our spiritual estate, and that estate is the *real*. Through Jesus it has been demonstrated that this estate is capable of outward manifestation, and by following his methods and making mental conjunction with him, we may *manifest* with him. Rotherham translates the concluding verse of this lesson thus:

"Thus the Christ also
Once for all having been offered,
For the bearing of the sins of many,
A second time apart from sin will appear
To them who for him are ardently waiting—
Unto Salvation."

Confidence imparts a wonderful inspiration to its possessor.—*John Milton.*

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also express his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, JULY 20

THE SABBATH DAY: RESTING IN THE GOOD

Scripture Text—Luke 7:36-38; 14:1-13

36. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman who was in the city, a sinner: and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

38. And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

1. And it came to pass, when he went into the house of one of the Pharisees on a sabbath to eat bread, that they were watching him.

2. And behold, there was before him a certain man that had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

4. But they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6. And they could not answer again unto these things.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,

9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind.

SILENT PRAYER: I rest in the consciousness of the Peace, Harmony and Perfection of the Kingdom of God within me.

Jesus here represents the Divine Mind in its search for the motive rather than the outer act. The Pharisee is the good that is seen of men, while the woman, "which was a sinner," is the sincere desire of the repentant soul for the good. Those who are formally good, intellectually good, are apt to be dry, cold, rigid. They are proud of their morality or churchianity and sweep by on the other side when a notorious sinner appears. This good is not to be condemned, but it does not meet the demands of God of the offering up of the whole man. The heart is cold, its fountains have not been broken up, its alabaster box of ointment has not been broken open.

The Christ does not condemn the sinner—the sinner

condemns himself in his transgressions of the Divine Standard of right thinking and living. When the sinner opens the inner springs of innate love for spiritual things, and in exalted purity pours out the whole, it is counted large for righteousness, even larger than the formal devotions of the pious Pharisee. And no matter how great the sinner, the Christ consciousness is equal to a complete cleansing and forgiveness. But the repentant soul must wash away with cleansing words (tears) and anoint with affirmations of gladness (ointment) the understanding (feet) of the Christ (Truth).

To go into the house of a Pharisee on the Sabbath day has its metaphysical parallel in that state of mind in which we rest and meditate as to the right or wrong of certain thoughts and acts.

The Pharisee always looks at the *form* of a thing, rather than its inspiring principle. The idea of Sabbath rest to this state of consciousness is inactivity. This leads to inertia and negation, represented by the man with the dropsy, whom Jesus (*I Am*) heals.

When we rest in the silence of Spirit, we are conscious of the perfection of all things in God. If there is lack of this perfection in our outer realm, the force of the Principle itself is set into action to make it manifest. God has already created all things and pronounced them good, and *rests* in that perfection. When we enter that realization there is a great scurrying of mortal thought and an adjustment of all things to conform to the perfection of Being.

The ass and the ox represent physical strength. If your strength has fallen into a pit, or material bondage, you will lift it up in this consciousness of the perfection of all things in God's creation. The Pharisees are mute in the presence of these things because they do not understand spiritual forces.

The *feast* on the Sabbath day is the inflow of Spiritual Substance, which we realize when we enter the inner silence. A "marriage feast" is where there is a conscious

union between soul and body in this silent influx of substance.

Pride, ambition and avarice are to be repressed and the spirit of true worth cultivated. When the selfish, ambitious thoughts perceive that there is an all-pervading thought-substance, upon which they can feed and grow fat and rich in all ways, they strive for first place. We should curb this selfishness and let the master of the feast, Divine Intelligence, bid to honorable places worthy thoughts.

We should build up our weak points, "the poor, the maimed, the lame and the blind," thus filling a vacuum in consciousness. If we fail to correct our errors, and give all our attention to the thoughts we take pride in, there will be an abnormal development, the excess acting and reacting upon itself.

QUESTIONS

1. What does the Pharisee represent?
 2. How does forgiveness of sin sometimes manifest in the sinner?
 3. What state of mind does resting on the Sabbath day refer to?
 4. What is a "feast," and a "marriage feast"?
 5. Is man liable to selfishness in laying hold of spiritual things?
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SUNDAY JULY 27

INCREASING THE LIFE STREAM

Scripture Text—John 5:1-15

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

3. In these lay a multitude of them that were sick, blind, halt, withered.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole?

7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.

11. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. They asked him, Who is the man that said unto thee, Take up thy bed, and walk?

13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15. The man went away and told the Jews that it was Jesus who had made him whole.

SILENT PRAYER: *The Christ I Am quickens and heals me.*

Jerusalem is the spiritual center in consciousness. A feast in Jerusalem is a receptive state of mind toward all spiritual good. Jerusalem means "the city of peace." When we get deep down into the silent recesses of our souls we realize a stillness and sweetness beyond expression. There is a great peace there—the "peace that passeth understanding," and a welling up of an indescribable substance that fills the whole being with satisfaction. This is the point in consciousness where the inflow of original substance takes place. It is physically a nerve center just back of the stomach; spiritually it is the realization in the soul of the unfailing substance of Divine Mind. This consciousness of the soul makes the physical representation.

By dwelling mentally upon God as our substance, and centering our attention at this place, we can increase the substance flow to the point of appeasing hunger. The coming man will supply his stomach with food in this way, and through this process of thought appropriation, draw into his organism all the elements necessary to its needs on that plane of consciousness.

Sheep are the most harmless and innocent of all the animals, and they represent the natural life which flows into man's consciousness from Spirit. It is pure, innocent,

guileless, and when we open our minds to this realization of Spirit-life we open the gate by the sheep market.

Here is a pool called Bethesda, meaning "House of Mercy," or "Place of receiving and caring for the sick." There are also five porches of covered colonnades. This "pool" is formed by the realization that our life is being constantly purified, healed and made new by the *activity* of mind. Physically this is expressed in the purification and upbuilding of the blood by coming in contact with the oxygen of the air in the lungs. The ebb and flow of the waters of the pool is constantly going on, and when our minds are active all the depleted blood corpuscles are purified and renewed.

This great multitude of "sick folk," or depleted life-corpuscles, lie here near this pool under the "five porches," or five-sense limitations. The five-sense consciousness does not realize the power of *I Am* to quicken these inner functions of man's organism, but lets the weak, depleted life-cells accumulate and burden its system, when a thought of the *activity* of life would, through the Divine Law, set them free from their helplessness.

It is not necessary that all the purification and renewing of the depleted corpuscles shall take place through the lungs when man understands the power of *I Am* to declare the word of activity. Jesus, the *I Am* of Spirit, did not tell the man to go down into the pool and be healed, but said, "Arise, take up thy bed, and walk." Thus we see that the work of the Spirit is not confined to physical processes, although it does not ignore them. If your lung capacity is not equal to the purification of your blood, increase it by declaring the law of *active life*. Anæmic blood may be made vigorous and virile by daily centering the attention in the lungs, and affirming them to be spiritual, and under the perpetual inflow of new life, and outflow of old life. Command these life centers to do your will.

Do not be limited by the so-called established laws of nature, or man's mortal thought, that if you have

reached the age of "thirty-eight" the life current is beginning to wane—that your "sabbath," or day of rest is setting in. It is "lawful" in Spirit to declare the perpetual activity of life anywhere, at any time, and under all circumstances. Divine Life takes no cognizance of the laws that the intellect has set up for its governing. Life is ever active. It is constantly present in all its fullness and power, and it has no day of rest, or "sabbath."

QUESTIONS

1. What is the metaphysical meaning of Jerusalem?
 2. What do sheep represent in the Scriptures?
 3. Explain the spiritual meaning of the Pool of Bethesda?
 4. How is the blood purified by the mind?
 5. Give some necessary denials.
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SUNDAY, AUGUST 3

THE TRAGEDY OF LUST

Scripture Text—Mark 6:14-29

14. And king Herod heard thereof; for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him.

15. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets.

16. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.

18. For John said unto Herod, It is not lawful for thee to have thy brother's wife.

19. And Herodias set herself against him, and desired to kill him; and she could not;

20. For Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee;

22. And when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and

the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist.

26. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.

27. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison,

28. And brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.

29. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

SILENT PRAYER: *The Spirit of Purity in Christ saves me from the dominion of sense.*

Herod represents sense consciousness. He rules on the plane of mortality. If allowed full rein, he kills out the repentant and redemptive state of mind, represented by John the Baptist, which is beginning its ministry of change and purification in soul and body. The object of this lesson is to show us the various steps that lead up to the tragedy of sense dominion.

In regeneration there is a quickening of the whole man. The life flow is especially increased, and every function connected with it is stimulated. This is represented in the lesson as Herod at a feast, at which he was evidently intoxicated. People who are naturally egotistical and domineering, develop these qualities in a larger degree under the impulse of the new life current. Unless the meek and lowly frame of mind recommended by Jesus is adopted, such people lose their heads, and go farther in their rash egotism than they anticipate.

Herodias represents the feminine side of sense-thought. It resists the accusations of licentiousness by John, the purifier, and schemes to have him put entirely out of consciousness. The daughter of this one, who dances before the

king, is sex-sensation. The king is so pleased with her performance that in his ecstasy he is willing to give anything she asks for, even to the half of his kingdom. Then, under the suggestion of her mother, the head of John the Baptizer and purifier, is requested to be brought to her on a charger. The king then sees what the giving up to his lust ecstasy has led to, and he regrets, but his oath, or thought-word, has gone forth and it cannot be broken. The next step is the cutting off the head, or higher understanding, and its inanimate skull descends to the sensuous nature, and is lost in mortality.

This is a true history of thousands, who, immersed in the desires of sense lust, refuse to change their habits when the regenerative process begins. Generation and regeneration are diverse. Those who live under the law of generation give up their kingdom to their progeny, and die. Those who come out of this Egypt, conserve their substance, and transmute it through thought to spiritual energy, which is the foundation of the new body in Christ. Through this conservation and control of the Divine Life and Substance, they finally attain the kingdom of God, and sit on the right hand of the Father with Jesus Christ. This is not to be accomplished by an outside deity, but is a work that goes on in the individual. "To him that overcometh," is the oft-repeated promise of the Holy One in Revelation. Strength and power and purity comes to the soul through mastery of its passions and appetites, and in no other way.

QUESTIONS

1. Herod represents what?
2. What is the meaning of Herod at a feast?
3. Who does Herodias represent?
4. Who dances before the king?
5. What special change is necessary in those who enter the regeneration?

SUNDAY, AUGUST 10

THE GREATEST DISCOVERY—CASTING OUT EVIL

Scripture Text—1 Peter 4:1-11

1. Forasmuch then as Christ suffered in the flesh, arm ye your-

selves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;

2. That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

3. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:

4. Wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you:

5. Who shall give account to him that is ready to judge the living and the dead.

6. For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit.

7. But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer:

8. Above all things being fervent in your love among yourselves; for love covereth a multitude of sins:

9. Using hospitality one to another without murmuring:

10. According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;

11. If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

SILENT PRAYER: *Almighty Father! Help us to realize that there is no reality or power in evil, because thou art Good, and thou art all.*

The question is often asked, "What is the greatest discovery of the twentieth century?" Among the many answers we fail to have seen the true one, "The greatest discovery of all the centuries is the power of thought." The importance of this discovery is slow in reaching the external realms of human consciousness, but it is gradually getting there. Mesmer discovered that one mind could control another, or one man's will that of another. Human ignorance ridiculed him, as it always does those who think beyond accepted standards. His discovery has been resurrected and named hypnotism, and the experiments in this field will convince anyone of the formative power of thought on the body. Both in Europe and America the medical schools have finally accepted that it is a power

beyond their comprehension. Subjects are paralyzed, blistered, made insensible to pain, and in hundreds of other ways moved to manifest the absolute control of the body by the thought.

There are also the many occult researchers who are experimenting with thought and its laws. They have photographed thought vibrations in anger, fear, sorrow, etc. Mental Science is proving the power of thought as a healing agent. Then the chemists are demonstrating the power of thought on the cells, tissues and salts of the organism. For example, an analysis of the perspiration of a man in melancholy mood is found to be entirely different from one in a happy state of mind.

Thus in many fields of research this great discovery is being demonstrated. It is so universal and so complex that the accepted schools of intellectual science have failed to grasp it. It has not yet been tabulated and classified by them. But it will eventually dawn upon all men that the greatest discovery of any age is the power of thought.

Thought is that process in mind by which substance is acted upon by energy, directed by intelligence. Thus three factors are involved in every thought—substance, energy, intelligence. Spirit is not thought, but lies back of thought. Thought is the movement of ideas in mind.

It is found that one of the laws of thought is that of like attracting and acting upon like. "Birds of a feather flock together." So kindred thoughts gravitate together by a law divine and universal.

The apostle recognizes this power of thought in one who has overcome, and he says, "Arm yourself with the same mind." We are powerfully moved by a strong mind that has suffered and triumphed. When we understand this law of thought to lift up all that harmonizes with it we see how the triumphs of Jesus Christ have formed a mental battery, that lifts to higher states all those who align themselves with him.

The cry goes up continually from sinsick souls everywhere for help, yet this mighty power always right at hand

is overlooked. The simple prayer, "O Mind of Christ, enter into my mind," will open the way. Then ask for spiritual understanding. Then affirm that you *have* understanding. "Pray believing that ye have received and ye shall receive."

There are many thought atmospheres in this realm in which we live. Two grand divisions are recognized by Christian writers, viz: the Gentile thought and the Israel thought. The Gentile thought is the outer, the senses; and the Israel thought the inner, the spiritual.

The will of the outer realm is described in verses three and four. When we change our thought center from self to Christ, the lusts of the Gentile realm lose their hold upon us and a new state of mind begins.

"The dead" in Scripture always means those who are unconscious of Truth. "The quick" are those who are just awakening but not yet in the light. The Truth itself is the "judge."

The Word of Truth, or "God-spell" is silently and audibly spoken to this man without understanding, or "dead," and he begins to "live" according to the Spirit.

The "end of all things at hand" is the dissolution in mind of that realm that believes in the reality of material things and conditions. When the Truth enters the consciousness a great change begins in our viewpoint. The reality of body and its environments gradually dissolves in thought and we see the end of earth. Then our minds become truly "sound," and we are sober and prayerful.

When man even faintly realizes the love of God he begins to love his fellowmen. There is a "fervent love" among Christians that is not found among any other class of people. The Methodist love-feast, when from the Spirit, was a divine ordinance, and those who let the love of God pour itself out in charity do truly cover and forgive a "multitude of sins," not only in themselves but others.

Christian generosity is proverbial the world over. When Truth and love enter the soul, "hospitality one to another without grudging" is always in evidence.

QUESTIONS

1. What is man's greatest discovery?
2. Give some original illustrations of the power of thought.
3. What is the law of thought aggregations?
4. What is the Gentile thought?
5. What is the Israel thought?

SUNDAY, AUGUST 17

HEALING THE SENSES

Scripture Text—Luke 17:11-19

11. And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

13. And they lifted up their voices, saying, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;

16. And he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were not the ten cleansed? but where are the nine?

18. Were there none found that returned to give glory to God, save this stranger?

19. And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

SILENT PRAYER: *By thy cleansing Spirit I am purified and healed. My eyes, my ears, my entire consciousness, have I given to thy restoring power.*

We are all on the "way to Jerusalem," the "city of peace." We are trying to reach it by various roads, but there is but one "way"—the way of a perfectly rounded character according to the Divine standard, which we term the "Christ way."

The *I Am* (Jesus) is on the way with his disciples, or faculties, to Jerusalem, and passes through the midst of Samaria and Galilee. Samaria means intellectual perception, and Galilee, life activity.

The truth that there is but one Being and one Source for all that appears, is first an intellectual perception in the realm of consciousness, then it is carried to the next plane of manifestation, which is the active life in the organism. Here are met "ten men that were lepers, which stood afar off."

Leprosy is a disease of the skin and is used as a symbol of the external aspect of life as separated from the Great Central Source—"stood afar off." Ten refers especially to the manner in which the One life manifests in the senses. There are five senses but ten avenues of expression. There are two eyes, two ears, two nostrils, two sides to the mouth and tongue and two sets of sensory nerves, one on each side of the body. Each of these has a certain personal identity delegated to it by the *I Am* and is referred to as "men."

There is a difference between the right and left eye of every individual, no two ears are alike, the two sides of the nose are different in their form and capacity to detect odors, and the two sides of the mouth vary greatly in their ability to masticate and taste food. Some people masticate and taste their food wholly on one side of the mouth, and thus unconsciously develop the muscles of that side until their faces have a lop-sided appearance.

When the new life rushes into consciousness and the inner man perceives its swift vibrations he finds that these ten avenues of expression in the body are sadly deficient in life force. They are leprous, and have been gradually losing their vitality. The eyes are weak, the ears dull, the fingers stiff, etc. All this is changed when the *I Am* declares the law of Omnipotent, Omnipresent Life, and the Ten are healed.

"Go shew yourselves unto the priests." The priest stands as the connecting link between mortal man and God, and to "shew yourselves" unto the priests means to make this connection absolute in consciousness. Then "as they went they were healed." It is in the *doing* of these things

that the healing comes about. "Faith without works is dead."

Of the ten but one returned to give thanks, means the realization that these ten avenues of expression are after all but One. They are fed by the One Great Law, and all that they are they owe to this mighty One.

QUESTIONS

1. Give the meaning of the name Jesus?
 2. What do Samaria and Galilee signify?
 3. What do the "ten lepers" represent?
 4. What department of the mind does the "priest" represent?
 5. Why did but one leper return to give thanks?
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PRAYER

JAMES F. HANNESTY

For whatsoever purpose, Lord,
Thou hast created me,
I question not thy wisdom, Lord,
But leave my end to thee.
Yet as I've dealt with others, Lord,
So dealt with would I be,
If I've been just to others, Lord,
Thou wilt be just to me.
Oh, Lord, I ask,
Not that I may retain,
But give to me
That I may give again.

This man who errs and is deceived concerning things of greatest moment, who is blinded, not in the vision which distinguisheth black and white, but in the judgment which distinguisheth Good and Evil—should we not destroy him? Shall we not destroy this blind man, this deaf man? For it is the greatest injury to be deprived of the greatest things, and the greatest thing in every man is a will such as he ought to have.—*Epictetus*.

A FEW THOUGHTS BY THE WAY

EDITH A. MARTIN

"I came not to be ministered unto, but to minister."

"I came not to do mine own will, but the will of him that sent me."

"Peace on earth, good will to men."

Good will to men! God will to men! willing good to all mankind; loving the neighbor as the self; knowing that the Fatherhood of God means the brotherhood of men; knowing that loving is giving; knowing that service is the highest form of expression of love, as testified to by Jesus Christ, who said: "I came not to be ministered unto, but to minister." And again: "I came not to do mine own will, but the will of him that sent me."

I came to do the will—I came to serve.

"Christ is the love of God."

Then the will of God must be loving service. Now let your little bark of human will move with the current and your life will work out the Father's will.

"Do the will and ye shall know the doctrine" (the Truth).

"The Truth shall make you free."

It would seem from this that in order to know the Truth and be free, one must practice loving service—must feel that he is here "not to be ministered unto, but to minister"—to do the will.

But if you try to force your little bark across the current you are caught in the eddy you, yourself, have made, and are tossed hither and thither and possibly wrecked on "the shores of time."

In doing the will, that is, in giving loving service, you are moving with the current. You are in midstream. Your bark is making no eddies. Everywhere is peace and harmony. And so wonderful is the Motive Power that there are no collisions on this stream. Each little bark keeps its own way, does its own work, fulfills its own mission.



913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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CLASS THOUGHT

July 20 to August 20, 1913

Held daily at 9 p. m.

The "Image and Likeness of God," implanted in me from the beginning, is now restored to consciousness, in its original power and dominion, through Jesus Christ.

PROSPERITY THOUGHT

July 20 to August 20, 1913

Held daily at 12 m.

I thank Thee, Father, that the Spirit of Prosperity and Success has entered into my affairs, and my Supply is now rapidly and abundantly increasing.

**The "Image and Likeness of God,"
implanted in me from the begin-
ning, is now restored to conscious-
ness, in its original power and
dominion, through Jesus Christ.**

PROSPERITY THOUGHT

The Prosperity seed-thought which is being given out monthly to the readers of UNITY, like other seed, requires proper soil and favorable conditions to insure successful returns.

The parable of the "Sower" illustrates the unproductiveness of wayside sowing, while the scientific and intelligent methods adopted by our modern agriculturist shows the marvelous capacity for increase, demonstrated by every seed sown in fertile soil.

By analogy, we trace like relation between our seed-thoughts and words and the soil we provide for them. Some complain, "I have repeated my prosperity words over and over without results. Why is it?"

If you had wanted flowers in your yard, you would not have scattered your flower seed over the sodded lawn and expected satisfactory results, would you? Why, no. You would have carefully removed the sod from your flower-bed and prepared a place in the soft mellow earth for your seed. And then you would have seen to it that sunshine and moisture were provided it, and other growths carefully culled out. Then, too, you would not expect your blossoms immediately; having done your part, you would patiently await for the silent processes of growth to bring to fulfillment the promise of the seed.

There is the sod, or fixed state of consciousness, which has been limited to some habitual form of thinking. This must be broken up and the richness of the mental soil uncovered before the new ideals can find sufficient nourishment for their growth.

This can be readily accomplished through the understanding that as you have formed these mental states, you can also transform them through willingness to give up the surface thinking for the deeper truths of Spirit.

Deny the old, affirm the new. You will open up the channels of your innate success and prosperity in proportion as you prepare the soil of your mind for the divine ideas of God's everywhere abundance.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

"When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion."

Here Israel and the house of Jacob are practically synonymous. They represent man's spiritual and religious nature. Egypt is the place of darkness or obscurity—the subconscious department of mind which is a mixture of error and truth. Error thought is the "strange language," because the spiritually minded no longer think nor converse in error, and avoid it as much as possible. Judah means praise. A "sanctuary" is a state of mind in which spirituality is uppermost. This text, then, means that when man raises his thoughts out of the darkness of error, materiality and ignorance into the Christ consciousness or the super-conscious or the "sanctuary," he leaves behind himself a pessimistic, condemnatory state of mind, and comes into one characterized by optimism and praise. He praises all things and sees Good everywhere. When he knows that he is Spirit and he works with the Law he regains his "dominion" over himself and his world. Man has "dominion" only while he is in the spiritual realm.

* * * *

We are not human but Divine. We are created "in the image and likeness" of God. To be human means to be in sin, sickness, poverty, death, and the whole brood of evils generated by that state of mind. He who believes he is only human brings his troubles on himself by his ignorant thinking. It has been thus from the time man began to think until now. "As he thinketh in his heart, so is he." The great strain that you say has been going on for twelve years has been nurtured and built up by exactly that sort of thinking.

FROM CHINA

The following letter from a Chinese gentleman, and our reply, will be of interest to our readers, because it shows the universality of the spiritual awakening of the whole race:

As you know, I have been a subscriber to your magazine *UNITY* for many years. When you published your book containing the twelve lessons on "Christian Healing" in 1909 you were good enough to send me a copy, and last year I got a copy of the third edition revised, both of which I have read carefully. I have derived a good deal of instruction through reading them and I have been much impressed with the views you therein express. On page 33 of your revised edition you say "if the body-idea is grounded and rooted in Divine Mind the body will be filled with a perpetual life flow that will repair all its waste and heal all its diseases. When man realizes that there is but one body, and that the conditions in his body express the character of his thought, he has the key to bodily perfection and immortality in the flesh." And then on page 37 you say "man can control and direct every function of his organism, and perpetuate its life and existence indefinitely." Do I understand you to mean that a man can live indefinitely on this earth? Do you expect to live forever? If so, can the physical body exist without decaying? Do you retain your youth and not get old? Can we prevent our hair from turning gray? If we can live on this earth forever then shall we ever leave this earth and go to any other world? There are so many different explanations given about soul and spirit; can you kindly tell me what is the difference between the two, or are they the same? I am sorry to trouble you, but I hope you will kindly enlighten me on the above subject.—* * * Shanghai, China.

Your conclusion is correct—we do teach that man can become so healthy that his body will serve him continually. There is nothing startling about this proposition. It is even advanced by physiologists and material scientists. Doctors say that the bodily organs renew themselves when in a healthy state. It follows that continuous health would be accompanied by continuous renewal of body. This being true, where would death figure in man's existence?

Jesus taught that this health of body was founded on a right mental attitude. "He that believeth on me shall never see death." Man must have faith that he can live

forever before he can do it. "All things are possible to him that believeth."

Many people here in America have taken up this idea of overcoming the death of the body, and they are finding that many issues enter into the process of rejuvenation. First, faith in the possibility of eternal life must be established in the mind. This is done through pure logic and spiritual understanding. Being *abides*—in right relation its creations will also abide. Spiritual understanding reveals to man that Being is Mind, and that all creation is based upon *ideas*; hence thinking is the formative power of man. Then the thoughts of man must next be set in order. He must train and control his mind until it is in harmony with the Great Mind of Being. Next comes conservation and refinement of body energy. The finer forces of the organism, like the seminal fluids, must be conserved, and through the refining chemistry of nature, raised to a higher vibration. The food must also be carefully selected, and that most easily transmuted into free energy appropriated. It is found by experience that animal foods of every kind are impregnated with thought currents that make them objectionable to the body in process of spiritualization. For this reason, if not on humanitarian grounds, everyone seeking to attain eternal life should be a strict non-meat eater.

Those who are striving to overcome physical decay are having evidences of the renewing power of the law in the restoration of the body in part, although we know of none who have announced that they have yet demonstrated in all points. Weak stomachs are made strong, and torpid livers stirred into action. Congestions are removed and the circulation equalized. Decayed teeth are filled and failing eyes restored to strength. Gray hair is turned to its natural color, and bodily feebleness changed to the energy of youth. These point the way to that supreme attainment which will finally be made by the perfectly healthy man.

In my own case I can testify to a gradual physical renewal. I can *feel* the new life coursing through my nerves in living streams of energy. This energy I have

learned to direct to the various organs of the body, and through a daily practice of thought concentration I am renewing both mind and body. My skin is getting pink, as in youth, and my gray hair is changing at the roots to its natural color. I am satisfied that I shall overcome the disintegration of my organism and finally conquer death.

As men count years I am nearly sixty, but I have for the past twenty-five years lived so constantly in the thought of perpetual life that I have no consciousness of loss of force or body energy.

We are sending you a copy of the issue of *UNITY* in which this subject was treated at length, and in which I trust you will find the details of the "new birth" more fully worked out than we can compass in a letter.

Man is a trinity—spirit, soul, body. Spirit is the realm of absolute ideas, soul is the mentality or realm of self-consciousness, and body is the formed, fixed state of mind. In the regeneration these three become one, and that *one* is Spirit.—C. F.

* * * *

In order to do the Master's work men go into isolation, fasting and suffering. Can we reach the highest spiritual realization without it? Do you prove by actual practice the falsity of the human beliefs, or can you scatter them by the simple words of denial and affirmation?—* * *

Every condition, every form, in fact the whole phenomenal universe is the result of mental action, in other words, thought. All thought can be resolved primarily into "Yes" and "No," hence every form and condition is the result of "yes" and "no" in their multifarious combinations. This being true one can build up or tear down any state of consciousness through this simple process of denial and affirmation persisted in. It does not make any difference whether the condition is false or true—that is a question one must determine through understanding. Many people think that if they perceive or understand the truth they have fulfilled the law, and denials and affirmations are unnecessary. Settled beliefs that have become crystallized into form can be uprooted only through per-

sistent denial and affirmation. A spiritual idea operates differently with different people. The fasting of Jesus was denial of appetite. Each has a like work to do, but all handle it differently. For instance, the Spirit of Truth showed me that I was in bondage to an idea that meat was necessary and good for me, when in fact it darkened my understanding. "Be not among winebibbers; among riotous eaters of flesh. . . . drowsiness shall clothe a man with rags."—Prov. 23:20.

I then took up that particular idea and dissolved it by denial and affirmed that my appetite for meat was satisfied with "every word that proceedeth out of the mouth of God." So with a whole brood of mental states which I am day by day making over. I find that if I am faithful in obeying the guidance of the Spirit and willingly "let go" of my carnal ideas, that the way is correspondingly smooth. If I am strongly attached to some material state of consciousness, and tenaciously cling to it, the chances are that it will be removed through some hard experience.

Distinguish well, twixt pardoning and forgiving. To pardon is to set the offender at ease; to forgive is nobler. This requires a complete erasure of the whole affair from the mind—to pluck every bit of rankle from the heart and heal it well with divine love. To pardon is to submerge; to forgive is to destroy all record. Most of the human ills are the result of suppressed feeling. How often have you said, "I forgive him this time, but if he ever does that again—" This state of mind drops a seed into the subconscious. It takes root and we nurse it along until we have a wonderfully healthy grouch, which needs but a repeated offense to launch its venom into the world. A grouch thrives on little care and is the hardiest of all weeds. The only way to destroy it is to hurl it roots and all into the fire of divine forgiveness. Never pardon. Forgive and forget.

Self is the only prison that can ever bind the soul.
—*Henry Van Dyke.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17, 18.

The Society of Silent Unity does absent healing. We use the word "absent" for want of a better term. Spirit is omnipresent, therefore there is no such thing as time, space, distance. These are concepts of mortal thought, signifying its limitations. In Spirit, the individual in London, or South Africa, or Australia who is being treated by the Word spoken here in Kansas City is not absent, not far away, but, he with us, is held in Omnipresence. There is no separation in Spirit.

Every evening at 5 o'clock the workers in the Society of Silent Unity gather in the room set apart for prayer and meditation and speak the quickening healing, freeing, prospering, enlightening word of the Lord for all who are receptive to it. That the power of the Lord is present to heal, letters like the following, received daily by the Society, prove:

Shreveport, La.—I am entirely cured of the severe headaches that I have had from my earliest recollection and indeed feel that I owe it all to you for showing me the light of Truth, and I of course give thanks to God daily for help received. I will certainly do all in my power to pass along the tidings of health, peace and joy.—*C. L. B.*

Stockton, Cal.—I feel very grateful to you for the immediate relief received from your treatments. When Mr. H. wired you, my throat was almost closed. My relief was instantaneous, and within an hour my throat was reduced to its normal condition.—*C. M. H.*

Detroit, Mich.—I feel so grateful to you for your treatments. I am feeling as well as I felt at thirty years of age. My faith is strengthened so much since I wrote you. May the blessing of God be with you in your grand work.—*F. D.*

Pittsburg, Pa.—Please accept my sincere gratitude for your beau-

tiful kindness and help in my many hours of need. My little daughter has entirely recovered from her illness, and is in better health now than for years. I noticed a change in her condition within a day after I mailed the letter to you. The condition in the home that I wrote about and which was taken up by you in the silence has disappeared. I am most grateful to God and Silent Unity for this great blessing. Also please accept my gratitude for your help in prosperity treatments. My affairs are in much better shape now, and wonderful things come in an unexpected way to relieve many hard situations. You may please stop all treatments and accept my gratitude, and may God bless and prosper your good work.—*M. H. B.*

Santa Ana, Cal.—Mr. B. is entirely healed of the rheumatism—began to grow better from the time our letter for help reached you. We certainly feel very grateful to you. You are doing a great work for humanity.—*M. W. B.*

Lawrence, Kan.—I am so glad to tell you that my little daughter is improving very fast. When I wrote you that the physician had said nothing but an operation would cure her, I thought of the time that I had read in Unity of cases where the physician had made such a statement and on the following day had returned to find the person so much improved that he said an operation was not necessary. I prayed that such would be true of my little girl, and I thank God and Unity because it was true.—*S. B.*

Elma, Wash.—With a heart full of joy I write to thank you for all that you have done for me in pointing out the way of Truth. I know that I am healed and made free through the word of Truth that has been spoken to me. The soreness in my bowels and back is entirely healed, and I had suffered for over twenty years with it. My eyes are strong and I can see to read without glasses, so you may discontinue treatment, as I am entirely healed.—*J. H.*

Buffalo, N. Y.—Please discontinue treatments for my son, A., as he is in perfect health. His throat was better just as soon as I mailed the letter, and two days after, he was perfectly well. I thank God and I sincerely thank you for your prayers and kind thoughts.—*A. E.*

Wichita, Kan.—I want to thank you for your help when my grandson had blood poison. It was wonderful how quickly it cleared up.—*Mrs. J. F. M.*

Chicago, Ill.—One month ago I wrote asking for healing treatments, as I had not been able to bear any weight on my limb, having had what the doctors call water on the knee. Was in bed for eighteen weeks when my husband brought me to Chicago. Their advice was to put me under a specialist, as they had done all they could for me. But while on my bed God spoke to me and I gave up the doctors and medicine and trusted to God to heal me. A little over a month ago I met a dear sister who advised me to write to

the Society of Silent Unity for treatment, which I did. Besides, my affliction was worried by financial troubles as my husband had to go to California to bring me here. So I wrote to you in despair, and I thank God and Unity for all the blessings I have received. My heart overflows with love and gratitude, as I can walk across the floor without the aid of crutches, and my limb is getting stronger day by day. I noticed I was getting stronger from the day I sent for treatment.—*Mrs. L. H.*

Melrose, Mass.—At the time your help was asked in my behalf I had two serious troubles—a lung trouble and a urinal trouble. The lung trouble is entirely relieved. I thank you for your interest in my behalf, and ask for a continuance of the same.—*W. H. McA.*

San Francisco, Cal.—I feel quite sure that I am cured of a fistula that has been running for eight years, and for which I went under an operation all to no avail. The intestinal ailment that has given me many long hours of suffering during the past twenty-five years has succumbed to metaphysical treatment.—*G. W. F.*

Buffalo, N. Y.—Last June my friend wrote you to help my husband, who was leaving California, apparently a dying man, for home in Buffalo. Your aid seemed a miracle, for he seemed stronger at the end of the journey than at the beginning. He has been growing stronger for the past year, and is able to attend to his business.—*I. R. C.*

Monroe, Cal.—My husband sent you a telegram for treatment for me last Saturday for indigestion. The telegram was sent about one o'clock, and at three-thirty I was relieved and able to be up. I thank God and Unity for the help received.—*Mrs. G. H.*

Topeka, Kan.—The Word of God in me is quick and powerful and my trouble of constipation is vanished.—*C. M. M.*

Oakdale, Pa.—About a month ago I asked for absent treatment for gall stones and hemorrhoids. I wish to thank you and state that I am entirely well and the treatments are unnecessary from now on.—*J. H.*

Little Falls, Minn.—About two weeks ago I wrote to you for treatments for my little granddaughter, who had a bad cough. Today I received a letter from her mother saying that the cough is entirely gone—left suddenly. I thank you and praise His name for the power he manifests through his faithful children.—*Mrs. L. L. H.*

Charlevoix, Mich.—I thank you for your last letter. I am healed and my mind is restored, and I praise God. I no longer believe that I am separate from God, or that he is far away. Thanks be to God for his goodness to me, and to you for your kindness.—*Mrs. M. M.*

Denver, Colo.—I thank you heartily for the help received from your treatments for me for liver trouble. I feel that I am indeed filled with the free flowing, abundant life of Christ Jesus.—*B. M.*

Springfield, Mo.—I am thankful to say I am cured of the tumor, and the headache has left me.—G. C.

Jersey City, N. J.—I want to tell you what a help your little book and Unity thought have been to me. My mother was very sick and the one who was caring for her told me about your society and asked me to let her send my mother's name to you. I never prayed before as I did the last three months. My mother is practically well now notwithstanding the doctors said that she could not live two hours.—L. M. K.

San Francisco, Cal.—We are pleased to write you that Mrs. S. commenced to improve the very next day after I sent to you for treatment for a bad case of oak poison. We are thankful for your help. She is now entirely well.—A. C. S.

Indianapolis, Ind.—My little girl that had troubled with her hip is healed. I thank you.—E. M. S.

Los Angeles, Cal.—I want to write you of my wonderful healing. Last week the appearance of a terrible sore throat came to me. I spoke the words of Truth and there is not the slightest bit of sore throat left. My husband had the same attack and the Word of God healed him also. I think it could have been called diphtheria, but in reality, nothing, as error is nothing.—Mrs. S. S. M.

Long Beach, Cal.—One year ago you treated me for rheumatism, and with your help and the aid of the book, "Christian Healing," I have spent this entire winter in the fog and wind and dampness of this coast town in entire freedom from this almost chronic trouble.—E. M. G.

Chicago, Ill.—Some time ago I asked for treatment for chronic constipation and catarrh, and I have been perfectly healed, and you may discontinue treatment.—M. V. G.

Flemington, Ga.—I am writing with a heart full of gratitude to you. I am entirely well of my bladder trouble. In four days after I wrote you for treatment it entirely disappeared and I feel sound and well. My husband is improving a great deal. It is wonderful how your treatment helps so rapidly.—Mrs. C. L. F.

Kalabazo, Mich.—Last Wednesday I wrote for treatments for pain and soreness in my side, and Friday evening, all pain and soreness were gone. I got little sleep that night for I rejoiced and praised God nearly all night. Sunday morning I walked a mile and a half and the same on Monday without feeling any ill effects. You may discontinue the treatment and rejoice with me.—M. L.

Chicago, Ill.—Over a month ago I wrote for treatment for a very bad case of piles with a bleeding tumor and an abscess. Doctor said nothing would relieve me but an operation. I am very thankful to say today I am perfectly well and gone to work.—Mrs. J. T. L.

Grand Junction, Colo.—I want to thank you for your help in answer to my telegram sent a little less than a week ago. I had

what seemed to be a bad case of erysipelas, and the next morning after sending to you for help my face was decidedly better, the swelling started to go down and now my face is perfectly smooth and there is no signs of the disease. Those that saw the condition I was in and then saw me a few days after thought it was something wonderful. I am sending an offering with my heartfelt thanks and may God bless you. Of course there is no need for more treatments for I am well.—*L. I.*

Brooklyn, N. Y.—Today I visited the surgeon with whom I was to have made an appointment for another nasal operation. I came away with a greater trust in the Great Physician. With a radiant face and joyous heart I calmly announced to the surgeon that I did not need his services. He was amazed, but knowing my strong metaphysical tendencies began to query me. Full of skepticism, he asked if he might look at my diseased nose and ear, and I was too full of conviction that God was my cleansing power to refuse. His frank comment was, "Well, your nose has greater breathing surface than I have know it to have for a long time; your ear is better, and you look better all around!" Isn't this a wonderful statement for a hide-bound man of science? I have been in tears today, but they were tears of joy, for my case was considered so hopeless—an affliction since innocent babyhood. I admit my demonstration is not yet complete, but what has been begun by God will surely be completed by him. I rest in faith absolutely. This surgeon, one of the most skilled in the state, has taken a wonderful interest in my case, unselfishly I may say, since I have had but little to recompense him with. He is now amazed and has even gone so far as ask me to help him in his next attack of chronic hay fever. This joy seems too good to be withheld, and mindful of the fact that Christ says, "Whosoever shall confess me before men, him also will I confess before my Father which is in Heaven," I testified before the Unity meeting today. The seed has gone down deep into some hearts.—*E. M. C.*

Hudson Falls, N. Y.—I am very glad to tell you that I am completely healed of the nervous trouble. You will perhaps better understand my gratitude when I tell you that I suffered for two years with it at one time.—*E. C. G.*

Norway, Me.—You may discontinue my treatments for constipation. Thank God, I am healed.—*Mrs. A. H. F.*

Parsons, Kans.—Some time ago I wrote you in regard to a growth on my little daughter's thumb. In a few days after I wrote you I noticed a difference in it, and I am so glad to be able to tell you that it is entirely well now. I cannot thank you enough, for it was so ugly.—*Mrs. W. F. H.*

Louisville, Ky.—Mrs. C. A. returned to her home last month saying she is entirely cured of her mental trouble for which you sent her treatments.—*Mrs. W. E. D.*

PROSPERITY

Oakalla, B. C.—Your treatment has helped me more than I can tell you, and I am indeed grateful. Our prospects are brighter than they have ever been before. My husband is entering upon a new business today. Unity has been the means of making this new undertaking possible to him. A few months, even weeks ago, we could see no opening ahead of us. The way has been opened to us in direct answer to prayer. I find *Weekly Unity* so helpful—the last number received especially so. It has helped me to realize my God given dominion as never before.—*E. M. B.*

Detroit, Mich.—We have received a great many blessings since knowing Unity, and I wouldn't take a thousand dollars for the change in my life and circumstances. We are all better in health and happier in every way. The family I asked your aid for seems to be improving in every way. Thank you so much. I hope God will bless you in every way and may money pour in on you to help you in your noble work.—*Mrs. M. S.*

Missoula, Mont.—About a month ago I wrote you, asking for treatments for both health and prosperity. I wish to thank you for the great help I have received. The prosperity treatments have helped me wonderfully, as I obtained a position as soon as I looked for one.—*Mrs. A. A.*

New Britain, Conn.—Some time ago I wrote you for prosperity treatments for my son and myself, and we have been greatly benefited. We have work and are indeed prosperous.—*I. C.*

in my life and circumstances. We are all better in health and happier

Chicago, Ill.—We felt a great uplifting from your treatment, and things are going much better. Our affairs have prospered ever since we have joined the Society of Silent Unity. The way looks clear and bright where before it looked dark and gloomy. We have been lifted up; in fact we are living now. Our health is much better and we are very grateful to Divine Love and Society of Silent Unity, also the help we have received from both *Weekly Unity* and *UNITY*. I could go on enumerating the many blessings we have received.—*F. A. F.*

Palo Alto, Cal.—I am glad to send a little note of praise this morning that all is well with us. We are blessed with peace and happiness. We have had a "financial demonstration."—*H. B. C.*

Oakland, Cal.—I thank Silent Unity for prosperity treatments. Like Martha I was troubled over many things, but now my path has been made smooth and means have been found to meet every need. I was in need of spiritual food. Now I "rest secure in the consciousness of the Christ wisdom guiding me in all my ways." I look upon the coming of Unity to my home with deep thankfulness. I am sending the prosperity dollar of which each cent has been returned

to me many fold. It carries a blessing. May it be multiplied to you.—*H. I. N.*

Tucson, Ariz.—I have intended to write for some time to let you know about our prosperity and general good condition brought about with your help. Everything is righting up promisingly since asking your help. I praise God and thank you. Please find love offering.—*M. E. M.*

Philadelphia, Pa.—Since Mr. V. writing you some weeks ago for prosperity treatment, we have had many trying experiences, but we were confident through it all that our Father's hand was guiding all, and that he would bring it to pass for us. A friend came to us a week ago and said, "I am going to help you out with what money you need; you can go on and make all arrangements," and since then in different ways we can see where it is better for us than it would have been could we have made earlier arrangements. We feel that you have been helping us through these recent experiences, and our hearts have not only gone out in praise to God for his loving care of us, but we are most grateful to you for your help. The spiritual uplift in these past weeks has been most helpful and I believe we are growing more day by day to realize what it is to trust God as our never failing resource for everything, and I believe we shall realize in our lives what it is to know the abundance of God. We thank you again.—*S. P. V.*

Wilmette, Ill.—I want to let you know that your prayers for me must have been heard, for I have found a congenial home and success and work with a small financial assistance from an unknown friend. What is of more importance is that I realize daily more clearly God's goodness to me, and I am content after years of discontent and regrets.—*M. I. T.*

FREEDOM

Syracuse, N. Y.—The time I first wrote you and the present time are as different as day and night. I am better and go to my work happier and more contented, and have not the strong desire for drink that I had. In fact I do not think of it very often. I have steady work now and will soon have a much better position in the same firm. I do not seem to be the same man, and my wife says that she sometimes thinks she has a different one anyway. I know that I was nearly down and out when I first wrote to you for help, and it seems almost a miracle that such a change could take place in such a short time. Surely God is almighty and I know he has been good to me and mine. We all read the *Weekly Unity* and enjoy it.—*H. A. S.*

Butte, Mont.—I am glad to express my gratitude to you for the help that God through Unity have brought into our home. My hus-

band now seems to have complete control over his false appetite.—*Mrs. J. T. A.*

Grand Canyon, Ariz.—I asked treatment for nervousness and self consciousness. It looks to me that the Spirit has to clear away first all kinds of rubbish before we can be whole. In my case it is this: I was a great chewer of tobacco and smoker from my fifteenth year. I had about fifty dollars worth of pipes last year. About eight days after the beginning of your treatment I took all my pipes and broke them to pieces and threw them away, and up to this day I feel disgusted when I see others smoke. Since this habit is taken away from me I feel already better. You did not know about my tobacco habit, but this is showing clearly how perfectly God's laws are working.—*C. B.*

Nogales, Ariz.—I am feeling much better. Thank the Lord, I am free from the drink habit and I am doing away with all the rest of the bad habits of my past life. I am following your instructions to the very best of my knowledge. I feel very thankful to the Society for the good that I have received.—*L. D.*

New York, N. Y.—Thank you dear friends for the prompt relief received when I asked you to treat my son for the liquor habit. I had almost given up in despair, when almost immediately after writing to you for treatments for him he realized that he must drop the drink. He is only nineteen.—*Mrs. J. W. O.*

Wells City, N. Y.—I wrote you at the beginning of last week, asking for treatment for my teeth and to assist me in giving up smoking. I am glad to say that all desire for tobacco has stopped and my teeth give me scarcely any trouble.—*H. C. A.*

Pasadena, Cal.—It is about five months since I wrote you about my husband, and it is with a grateful heart that I now write you that he has stopped drinking; he says he has no desire for liquor.—*Mrs. E. M.*

Brooklyn, N. Y.—About six weeks ago, I wrote you asking for treatment for my husband for the liquor habit. He has not drank a drop for nearly five weeks and is looking so well that his friends remark about it. He says that he has not felt so well for years. I express my gratitude to God and to you for this blessing, and give thanks daily and hourly.—*M. S. D.*

East Providence, R. I.—My brother for whom I asked your help, has found work, just the best he could wish, on a farm. He has stopped the use of liquor and tobacco. His wife and children are well cared for. I am grateful to you for your co-operation. I also have had prosperity, and I thank God and rejoice.—*Mrs. C. H. R.*

Davenport Ia.—I wrote you some time ago asking treatment for my husband for the drink habit. You may discontinue the treatments, for he is doing fine. I am so thankful to God and you for what you have done for him.—*Mrs. F. R.*

NOTES FROM THE FIELD

The Boston Summer School of Metaphysics opened July 7th in Metaphysical Hall, 30 Huntington Ave., under the direction of Mrs. Claire Haven Wallace, instructor. There are eight courses of twelve lessons. Unity healing daily at noon.

Home of Truth meetings are held in Santa Barbara, Cal., at the home of Mrs. W. A. Stafford, 222 W. De la Guerra St. Our informant did not give us the day nor time of meeting, but this is easily ascertained by calling upon Mrs. Stafford.

The Unity Study Class of Richmond, Va., meets every Monday afternoon at 4 o'clock at the home of Mrs. J. B. Chadwick, 814 East Clay St. UNITY readers and friends are cordially urged to attend these classes and unite in the support of the work.

The New Thought Peace Home in St. Louis, Mo., is open for women guests both from in and out of the city. For further information address Miss Pauline Kuntze, 509-B North Newstead Ave.

Mrs. Adella Morgan of Lincoln, Nebr., has been a recent caller at Unity Headquarters. She tells us that the Truth Center in her city is a most progressing and progressive body of workers, and that everyone enjoys the meetings and testifies to the benefit derived.

The Annual Assembly of the students of the Colorado College of Divine Science of Denver, Colo., will be held the coming year in January instead of November as formerly.

The magazine, *Truth*, of which Rev. A. C. Griër is editor, has increased in size and in consequent importance as a factor in the world of applied or practical Christianity. It is published in Spokane, Wash., subscription price \$1.00 a year.

Mrs. Harriet R. Kraemer, leader of the New Thought Center of Duluth, Minn., writes that new quarters have been obtained for the Center at 931 East 5th St. which are proving to be much better suited for the work.

Far mightier is love than hate,
And a man's own thought is a man's own fate,
And life is a goodly thing. —Wilcox.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



UNITY

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Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$2.75

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of August, you should send us the notice of change by August 5th in order that you may not miss your August UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of August, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
- Boston*—The Metaphysical Club, 30 Huntington Ave.; Miss Leonora I Joslyn, 616 Blake Bldg., 59 Temple Place.
- Chicago, Ill.*—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.*—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.*—New Thought Alliance, 318 Woodward Ave.
- Duluth, Minn.*—New Thought Center, 1419 E. 3d St.
- London, England*—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.
- Los Angeles, Cal.*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.*—Kaufman-Straus Co., 4th Ave.
- New York City*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
- Oakland, Cal.*—California College of Divine Science, 727 W. 14th St.
- Perth, W. Australia*—The Truth Center, Viking House, William St.
- Philadelphia, Pa.*—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
- Portland, Me.*—Mrs. Alice T. Homer, 401 Frelawney Bldg.
- Portland, Ore.*—Jones' Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
- Sacramento, Cal.*—Home of Truth, 1235 I St.
- San Diego, Cal.*—House of Blessing, 2109 2d St.
- San Francisco, Cal.*—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose, Cal.*—Home of Truth, 144 North 5th St.
- Seattle, Wash.*—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
- St. Louis, Mo.*—H. H. Schroeder, 3537 Crittenden St.
- St. Paul, Minn.*—W. L. Beekman, 55 East 5th St.
- Washington, D. C.*—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St. N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

TO FRIENDS OF THE UNITY WORK

We are asking your financial co-operation in carrying on this work because you are vitally interested.

Your interest may be greater than you now realize, just as the work is greater than any of us now realize.

Men are the world over awakening to the need of a practical religion—one that will demonstrate what it teaches. We have such a religion and you know that it demonstrates.

The Unity Society is placing this teaching within the reach of all, regardless of cost. No charge is made for the instruction which the Unity School gives, and all who will may become its students.

The funds to keep up this good work are being provided by God's Good People. Are you one of them?

Faithfully your Friends and Co-workers,
The Unity Society,
Kansas City, Mo.

UNITY SOCIETY CORRESPONDENCE SCHOOL COURSE

Part One

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

Each lesson is to be carefully studied, after which twenty questions bearing on the lesson are to be answered by the student. The passing grade is 80 per cent.

With Part One there is a reading course, which is begun with the first lesson and carried through the six. When the last lesson is finished, there remain two books to be read, the "Cady Lessons," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. When these books are read and studied as required, the student is ready for Part Two.

Part Two

1. The True Character of God.
2. Christ, the Only Begotten of the Father.
3. Man, the Image and Likeness of God.
4. The Formative Power of Thought.
5. Denials and Affirmations.
6. The Word.
7. Spirituality; or, Prayer and Praise.
8. Faith.
9. Imagination.
10. Will and Understanding.
11. Judgment and Justice.
12. Love.

Part Two is based on the "Twelve Lessons in the Science of Being and Christian Healing" as given in Charles Fillmore's book, "Christian Healing." Twenty questions are to be answered on each lesson as in Part One; but in addition to this all the lessons are to be written out in the student's own language.

Unity Society Correspondence School, 913 Tracy Avenue, Kansas City, Mo.

Remember that *Wee Wisdom* will be enlarged with the August number, and its name changed to *Wisdom*. After August first the subscription price will be \$1.00. All subscriptions received before August first will be entered for 50 cents each.

By sending UNITY to three of your friends for one year at the rate of the three for \$2.00 you will be helping spread the good work, and at the same time be turning blessings into the homes and lives of these people.

If you are going on a vacation why not take some Unity literature with you that you may grow spiritually while you are resting physically? Notice the combinations for Summer Reading on the following pages.

Weekly Unity continues to grow in circulation and power for good. Thousands of letters tell us of its efficient helpfulness. Busy people read it and learn how to do their work with less effort. If you have not seen a copy send for a sample, or better still, send a dollar for a year's subscription (52 numbers).

The following extracts from recent letters received at Unity office are samples of the hundreds of letters that arrive daily, filled with thanksgiving and praise for the good received through the ministry of Unity:

Pittsburgh, Pa.—I see it is time to renew my subscriptions. Inclosed find \$2.00. Please continue the magazine and *Weekly Unity*. I think this is my 17th subscription to the magazine, and I owe much to its teachings. May our Father bless it more and more and all its workers.—E. R. F.

Poplar Bluffs, Mo.—Inclosed find subscription blank filled out for renewal, also draft for one dollar. I must add a few words to tell you how much I appreciate this little magazine. It is by far the very best thing I have ever read. I could not, if I should try, tell you the good I have derived from it. Also from *Weekly Unity*. Thanking you for the great good you have done me.—J. P.

With the greatest pleasure I renew my subscription. I could not be without it. Rather go hungry on the physical plane. It helps me to overcome and see many things clearly that otherwise would seem unbearable. Will always do in return what is in my power. God's blessing is surely with you and all yours.—C. H.

Pawtucket, R. I.—The prosperity bank is more than full and prosperity attends us. Inclosed find the \$2.00 and the names to whom UNITY has been sent. The good accomplished by the UNITIES already received is incalculable. We praise God for UNITY and UNITY methods.—G. E. D.

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such, a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as endorsing all of the methods or teachings advocated by those listed in this Directory. Practical Christianity is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

ARKANSAS

- Little Rock.** New Thought Library Association, City Park Building. Open Wednesdays from 2 to 5 p. m. Jonathan Kellogg, president, 214 West 13th St.
- Mena.** Columbus Kelley, teacher and healer. Absent treatments. Unity literature.

CALIFORNIA

- Alameda.** Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.
- Berkeley.** Berkeley Truth Center, Unity Hall, 2409 Bancroft Way. Services Sunday and Wednesday evenings, at 8 o'clock. Mrs. Ida Mansfield-Wilson, speaker.
- Fruitvale.** Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs. L. G. Fisk, manager.
- Long Beach.** Metaphysical Library and Reading Room, 346 East Broadway. Mrs. Sarah F. Connley, manager. Absent treatments given.
- Los Angeles.** Metaphysical Library and Reading Room, 910-14 Black Bldg., 4th and Hill Sts. Unity literature.
- Los Angeles.** Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.
- Napa.** Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity literature.
- Oakland.** New Thought Center, 35 Randwick Ave. Jessie Juliet Knox, teacher and healer. Phone, Oakland 4914.
- Oakland.** Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service at 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.

- Oakland.* California College of Divine Science, 727 West 14th St.
New Thought literature and circulating library.
- Pasadena.* Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.
- Sacramento.* Home of Truth, 1235 I St. Unity literature.
- San Diego.* House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra C. Frenyear, ministrant. Unity literature.
- San Francisco.* Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.
- San Francisco.* Mrs. E. S. Davies, Hotel Nevada, Room 21, 825 Van Ness Ave. Healing daily except Sundays. Hours, 10 a. m. to 4 p. m., and by appointment. Free-will offerings.
- San Francisco.* Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.
- San Francisco.* Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie Noonan Randall in charge.
- San Jose.* Home of Truth, 144 N. 5th St. Unity literature.
- Vallejo.* Unity Branch Library, Francis J. Babcock, 803 Capitol St.
- Santa Barbara.* Lydia A. Cornwell, 214 S. Voluntario St., R. R. No. 1. Metaphysical teacher and healer. Treatments through correspondence.

COLORADO

- Aspen.* Unity Branch Library. Mrs. M. L. Ross.
- Denver.* College of Divine Science, 730 17th Ave. Unity literature.
- Denver.* Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.
- Pueblo.* The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.

CONNECTICUT

- Norwich.* Mrs. E. E. Taber, 53 Maple St., teacher and healer. Unity literature.

DISTRICT OF COLUMBIA

- Washington.* Dr. John D. Miles, 1418 Euclid St., N. W. Divine healing. Present or absent treatments. Advice given through correspondence.
- Washington.* Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.
- Washington.* New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.
- Washington.* Unity Truth Center, The Netherlands, 1860 Columbus Road. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature. Phone, Columbia 811.

FLORIDA

- Merritt, Indian River.* Unity Center and Branch Library. Mr. J. T. Irvine, leader.
- St. Petersburg.* James Henry, Humanist. Box 277.

GEORGIA

- Atlanta.* Mathilde Hoehn Tyner, teacher and healer, 409 The Grand.

ILLINOIS

- Bellville.* First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Priscilla Knox McArthur, 1340 La Salle Ave. Teacher and healer. Unity literature.

Chicago. Mrs. Laura Bennett Gay, 164 W. North Ave. Library and reading rooms. Treatments given for health and success. Orders taken for books and magazines.

Chicago. North Side Unity Center, 545 Wellington Ave., Apt. A. Mary A. Howard, teacher and healer (Divine Science). Class in concentration every Wednesday at 2:30. Unity literature.

Chicago. Science of Being, 3171 North Halstead St., S.-E. corner of Belmont Ave. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, teacher.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, and East 40th St. and Cottage Grove Ave. Science of Being principles taught, and treatments given by Mrs. Augusta Boulter. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, Room 621, 14 W. Washington St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 902 Masonic Temple.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

Indianapolis. Unity services Sundays at 8 p. m., 505-506 Commercial Club Bldg., S. Meridian St. Rooms open daily for teaching and healing.

IOWA

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, metaphysician. Teacher of Spiritual Science. 822 Pierce St.

KANSAS

Topeka. Unity Society of Practical Christianity. Meetings, Sunday, 3 p. m., and Tuesday, 8 p. m., at 1300 W. 10th Ave. Wednesday, 3 p. m., 1229 Kansas Ave., Thursday, 8 p. m., 1731 Lane St.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

Louisville. Unity Study Class, 1203 S. Preston St. Mrs. Winnifred E. Decker, leader.

Louisville. Truth Reading Room, 309 Wilkes Block, Rebecca D. Allen in charge. Unity literature and metaphysical publications.

MAINE

Portland. New Thought Reading and Class Room, 401 Frelawney Bldg., Congress St. Mrs. Alice T. Homer, teacher and healer. Unity literature.

MASSACHUSETTS

- Agawam.* Mrs. S. Emily Biglow, teacher and healer. Unity literature.
- Boston.* R. C. Douglass, 104 Belvedere St. Teacher and healer.
- Boston.* The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.
- Boston.* The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister. Sunday service, 3 p. m. and Wednesday 7:45 p. m.
- Boston.* Mrs. Henrietta I. Lewis, 167 Huntington Ave. New Thought teacher and healer. Phone, 4043 J. Back Bay.
- Boston.* Miss B. Gertrude Hall, Room 210, Huntington Chambers, Huntington Ave. Classes in Practical Christianity Sunday evenings at 8 o'clock. Love-offerings received.
- Brookline.* Mrs. Francena A. Hill, metaphysician. Truth Center, "The Granville," 19 Strathmore Road. Meetings: Sunday Services 3 p. m.; Tuesday talks, 3 p. m. Healing and classes in instruction. Phone, Brookline 3424, J.
- East Dedham.* Mrs. Ellen L. Frenyear, 99 Walnut St., teacher and healer.
- Lynn.* Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.
- Springfield.* Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.
- Waltham.* New Thought Center, 68 Robbins St. Mrs. Katherine Powers Stetson, healer and teacher. Unity literature.

MICHIGAN

- Detroit.* New Thought Alliance, 318 Woodward Ave. Unity literature on sale.
- Grand Rapids.* Unity Classes. Mrs. Cora C. Patterson, teacher and healer. 32 North Ave., and 239 Sheldon Ave.
- Kalamazoo.* Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffet in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

- Duluth.* New Thought Center, 931 East 5th St. Harriet R. Kraemer, leader. Headquarters for Unity literature.
- Spring Valley.* Mrs. Rose E. Howe, Box 365, teacher and healer; present and absent treatments.

MISSOURI

- Kansas City.* Mrs. Rosa B. Cassel, 4504 E. 25th St. Healing, present or absent. Bell 'phone East 3589.
- Kansas City.* Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.
- Kansas City.* Mrs. Charity Greenwood, 1500 East 10th St. Bell phone, East 4801. Absent or present treatments.
- St. Louis.* Mrs. Sylvester Topp, 217 Robert Ave., teacher and healer. Classes in Practical Christianity.
- St. Louis.* Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every second Thursday at 8 p. m., and the last Thursday of each month at 3 p. m., at 2631 Russell Ave.
- St. Louis.* Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Sunday School at 9:30 a. m. Sundays at 10 a. m., German

service; at 11 a. m., English. Tuesdays at 8 p. m., English. Thursdays at 2:30 p. m., English.

St. Louis. The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily. Divine Science service Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

NEW JERSEY

Browns Mills. Mrs. Marie A. C. Broome, Route 1, teacher and healer. Absent treatments given.

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

NEW YORK

Hamburg. Unity Branch Library. Mrs. Frank H. Grove, librarian.

Mamaroneck. Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.

New York City. Mrs. James E. Homans, 418 West 118th St. Lessons in Christian Mysticism.

New York City. Mrs. Mary E. T. Chapin, metaphysician, 50 East 34th St. Saturday and Monday classes at 4 and 8 p. m. Sunday service 11 a. m., at Berkeley Lyceum, West 44th St.

New York City. Edith A. Martin, teacher and healer, Hotel Endicott, Columbus Ave. and 81st St.

New York City. Mrs. Marcia Speirs, practitioner and teacher, 220 West 107th St. Phone Riverside 3117. Interviews by appointment.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.

Syracuse. Unity Center of Practical Christianity, 306 Seitz Building. Mrs. Anna C. Howlett in charge. Rooms open daily from 12 to 5 p. m. Sunday at 11 a. m. Study class Friday at 3 p. m. Metaphysical literature to loan and for sale.

Utica. Higher Thought Center, 22 Cooper St. Mrs. Lydia H. Smith, leader. Meetings Wednesday at 3 p. m.

OHIO

Cincinnati. The New Thought Temple. Services Sunday, 11 a. m., at the Walnut Hills Mansion, 2625 Gilbert Ave.; Sunday School 9:45 a. m. Leila Simon, leader. Reading room, 30 Verona Building, Park Ave., Walnut Hills.

OKLAHOMA

Oklahoma City. First Divine Science church, 727 N. Robinson St. Maud Fletcher Galigher, minister.

Oklahoma City. Unity Branch Library, 317 Culbertson Bldg. Miss Virginia Graves, librarian.

OREGON

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 368½ Washington St., Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m. Reading room and circulating library.

PENNSYLVANIA

- Darby.* Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.
- Philadelphia.* Wm. P. and Nina Vera Hughes, 44 North 16th St., near Broad St. station. Applied thought in healing and teaching. Absent work through correspondence. Music taught through Principle of Divine Harmony. New Thought circulating library. Remuneration alone by free-will offerings.
- Philadelphia.* Unity Center, Presser Bldg. Annex, 1713 Sansom St., room 525. Open daily. Sunday services at 4 p. m.
- Pittsburg.* Mrs. Clara C. McLean, 403 Winebiddle Ave. Spiritual Science Classes.
- Pittsburg.* Unity Center, 628 Wabash Building. J. M. McGonigle, teacher and healer, in charge. Lectures and lessons Thursday evenings and Sunday afternoons.

TEXAS

- San Angelo.* Unity Truth Center, 819 S. David St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services, Wednesday afternoon meeting.
- San Antonio.* Unity Society of Practical Christianity, 309 Garden St. Services Sunday at 8 p. m. Nellie H. Chatterson, leader. Old Phone, Crockett 1207.

VIRGINIA

- Williamsburg.* Frances Larimer Warner, author and publisher of *Our Invisible Supply*, two volumes; gives absent treatment for health and prosperity, also instruction through correspondence.

VERMONT

- Burlington.* Unity Circle, Room 3, Y. M. C. A. Bldg., Church street entrance. Mrs. Laura A. Barstow, president. Meetings, Tuesday afternoon at three o'clock.

WASHINGTON

- Seattle.* Seattle Unity Society of Practical Christianity, 406 North 64th St. Phone, Ballard 2667.
- Seattle.* Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.
- Seattle.* Miss S. Louise Foulkes, teacher and healer, 209 The Normandie, 9th Ave. and University Place. Telephone, Main 7600. Unity literature.
- Seattle.* Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.
- Tacoma.* The Tacoma Unity Center. Meetings, Wednesday 2:30, at Maccabee Hall, 1109½ C St., Mrs. Elizabeth Whiteside, leader. Healing treatments by Mrs. Whiteside at her home, 614 South 3d St.
- Tacoma.* Rev. Henry Victor Morgan, minister in charge of Park Universalist Church, New Thought and Divine Science. Cor. Division Ave. and North J St. Open daily, 12 to 5. Sunday Services, 11 a. m. and 8 p. m.

CANADA

- Toronto.* United Truth Center, 639 Richmond St. Susanne Mayflower, leader. Meetings, Monday evenings at 8 o'clock.

ONTARIO

- Oshawa.* Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

BRITISH COLUMBIA

- Cascade.* Unity Center. Mrs. Clara Stocker, leader.

Vancouver. Unity Society, 1012 Harwood St., Mrs. Margaret Wood, teacher and healer. Unity literature.

Vancouver. The Silent Seventy Healing Circle, 1052 Barclay St. Divine healing and teaching. Healing circle Thursday at 2:30 p. m.

Vancouver. Truth Students' Meetings and Unity Branch Library, 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

FOREIGN

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A. LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

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"ACCOUNTED WORTHY"

EDNA L. CARTER



IBLE students readily recognize several well-defined epochs, ages or dispensations of the history of God's dealings with man. These may be variously subdivided, but, in a general way, there is first the time from the creation to the flood. Peter calls this "the world that then was," and he says that it perished by water. The earth was not destroyed, but the old order passed entirely away. With Noah a new age began, closing with the giving of the Law through Moses. The birth of Jesus marked the end of the Mosaic dispensation, and the beginning of this present age. It is now drawing to a close and will be followed by the Millennial Age, so named because it covers the thousand year reign of the kingdom of Christ upon the earth.

In passing from the Mosaic to the Christian dispensation, there was a certain overlapping, both, for a while, seeming to be in evidence. This was the time of a brief "harvest," when certain ones were "called out" of the Old "world" and made the nucleus for the New. The same condition is present now. The Old Order is passing away, and we are living in the Harvest Age, that short interval between the Christian and Millennial ages. As in the first harvest, the present harvest time is an overlapping period, the change being gradual. Again, certain ones, who are willing to hear and obey, are being called out and prepared for a great work. This time the work is the ushering in of the new age or world "wherein dwelleth righteousness." The change might be made peaceably if men were willing,

but already resistance to the New Order is causing discord, and the clashing of ideas is felt around the earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things." These words were spoken by Jesus, closing his description of the great time of trouble which is to precede the establishment of his kingdom upon the earth. Some who have sought to understand the truth about man and his relation to the world have discredited this prophecy, believing that by denying it they can keep it from coming to pass. But the word of Jesus shall stand and be fulfilled, and the signs all about us indicate that the time of fulfillment is near.

All who will heed the kindly warning, and make themselves ready by spiritual understanding and overcoming, will be delivered from danger and kept safe in the "Secret Place of the Most High" until the storm is past. "Not a hair of your head shall perish" is the promise to those who shall be "accounted worthy to escape." There is therefore, no cause for fear and trembling. Yes, far more than that, there is cause for rejoicing; these dreadful appearances signify the coming of the great restitution blessings so long promised to man. "When these things begin to come to pass, then look up, and lift up your heads; *for your redemption draweth nigh.*"

Summed up, the prophecies concerning the great time of trouble show that there is to be a great upheaval, a complete readjustment of all human conditions, social, political and religious, and all the baubles and vanities that the world prizes will be consumed. But out of the ashes of the Old shall spring up the New, and instead of injustice and unjust conditions, justice and righteousness shall reign, and men shall rejoice in the abundance of peace.

Since there is a way of escape from the dangers of the time of trouble, we should be seeking to find that way ourselves, and earnestly helping others to find it. A study of the "way" shows that escape is not to come about in some miraculous manner, or through blind faith, but by an inner spiritual discernment and power that is attained through

prayer. There will be no favor, no respect of persons on account of wealth, intellectual attainments or social position. Everyone must pass the examination and be "accounted worthy."

Everywhere in these days the idea of examinations prevails. It seems that when any plan of God for men begins to work in the race consciousness, the worldlywise early catch the idea of its practical value, and begin to take advantage of it. "The children of this world are wiser in their generation than the children of light." So the idea of testing, examining and giving men place according to their merit and qualifications is generally accepted as the just and right way, although in the world it is seldom carried out with any degree of fairness, on account of selfishness. But the testing of the Spirit will be absolutely fair, or rather is absolutely fair, because the testing is now going on. This is the meaning of many experiences people have been going through that they have not understood.

The test to which all men will be put will be their willingness and ability to conform in every thought and act to the Divine Law. And the test is individual. No one can get into the Christ Kingdom on the merits of his friends and relatives. Families cannot go in together. It is all a question of individual growth and attainment. This is often a stumbling-block and the cause of hard lessons. The family ties seem so close and so binding that many people feel these ties must be preserved at any cost. But Jesus showed that all selfishness, including family selfishness, must be broken up before one could be accounted *worthy* of him. This means that when it comes to a question of obedience to the Spirit, we must obey though it be contrary to all the wishes of everybody we once would have allowed to influence us. Ability to stand alone with God is one of the first things necessary to prepare one for the test of discipleship. And yet the disciple is not alone, for his Lord is with him, and there is no satisfaction equal to that of the companionship of a man with his God. Then, too, there is companionship with others of "like precious faith," and if a soul is lonely

it is because he neglects communion with his Lord, and does not seek fellowship with his brethren.

To be "accounted worthy" requires also that we have that spiritual understanding which enables us to discern the difference between the real and the unreal. In the great "day of his preparation" when everything perishable shall be swept away, those who know the reality of spiritual things will not be disturbed. Houses and lands, bank accounts, and personal possessions of every kind will go, and those whose hearts are set on these things will go with them, because grief and sorrow resulting from belief in loss will bring sickness and death. But those who know God as their supply, will have the unfailing Substance to draw upon, and though famine be in the land, or though they be not allowed to buy or sell on account of their refusal to conform to any but the Divine Law, yet they will be fed and every need will be met.

Immunity from all disease through understanding that health comes from obedience to the Law of Being will come to those who are "accounted worthy." They will escape all the sickness and plagues that will result from the wars and desolation of the "last days," because they are learning now how to hold themselves fearless, firm and steady in the face of all appearances of disease.

These are very practical truths we are growing up into from day to day about God as our health and supply. We may have thought only of their value in present need, but some day they are to be to us an armor that will protect us in a time of need greater than we can now imagine.

If we would be "accounted worthy to escape" all the destruction of the day of readjustment, it is necessary that we be willing to give up everything belonging to "this present world" or order of things and make ourselves ready for the New. In the New there will be no generation; only regenerate men and women will be accounted worthy of entrance into the kingdom. Therefore, to pass the test, preparation must be made in the present by denying all desire for generation, and every conscious or subconscious

tendency toward it. This denial should be accompanied with a firm laying hold of the regenerate life, learning and obeying its laws, and making it the goal of all spiritual desire and effort.

Everything in the outer has its cause in the inner; that is, all that is manifest has its cause in mind. All wars, pestilences, earthquakes and all of the manifestations described by Jesus as being part of the "last day" turmoil are caused by the error thoughts in the minds of men. To be accounted worthy to escape these things and able to escape them, one must withdraw his attention from the manifest and center it in the within, taking dominion and control of his whole mentality in the name of the overcoming power of Jesus Christ. "Watch, and pray always." In prayer, union is made with the Christ Mind, and continuous prayer establishes one in spiritual consciousness, the Secret Place of the Most High, where all the promises of protection have their fulfillment.

The attainment of the consciousness of power and dominion over every thought that rises within, is one of the requirements made of those who would be "accounted worthy," for no one can control the outer who has not learned mastery of all his own thoughts and forces. Only those who have been through the cleansing fires of Spirit and have had all the dross of selfishness consumed will be able to stand when the fire begins to burn "the wood and the hay and the stubble" out of the whole earth. All the promises are to the overcomer.

The "watching" which we are commanded to do has two aspects; that is, we must watch in two directions, without and within. Jesus and other prophets described the occurrences which would take place in the world preparatory to the reign of righteousness, and to watch without is to be so studious of the signs of the times that we shall understand the meaning and trend of events and prepare to meet them in wisdom and understanding and faith.

To watch within is to guard every thought and bring it "into captivity to the obedience of Christ." This would

be comparatively easy were it not for the "deceitfulness of sin." Since the time of the serpent in the garden, sin has had its stronghold in deception and delusion, and Jesus' warning to "watch" has its special application in the overcoming of the delusions of the carnal mind. Satan appears as an angel of light and so keeps many from overcoming their errors. They are satisfied with themselves, and do not see their need because "the god of this world hath blinded their eyes." It is not well to dwell on error, neither is it wise to let it go on working in consciousness. It is nothing in itself, but if it is mistaken for righteousness it is fostered and kept active by the power and substance of the one who clings to it.

Jesus called the Pharisees "hypocrites," and it has been supposed that he used the word in the same sense that it is used in this day. Perhaps he did intend it to have some significance of willful pretense of righteousness, but a study of all his recorded talk to these Pharisees shows that they were really self-deceived. And so it is now and always has been. Probably no one deserves this term of reproach in the common acceptance of its meaning. Knowing the deceptive character of the adverse state of mind, everyone should be on guard in himself, and also have charity for people who apparently try to deceive, because they are first self-deceived.

A perfect willingness to give up the delusions of mortal thought is necessary that the Word of Truth may do its perfect work in the consciousness. In the parable of "The Sower of the Seed," Jesus taught that the Word was choked by "the deceitfulness of riches." In many ways the world is deceived by the idea of wealth and its supposed power to bring happiness. Money is not riches, neither does it represent to the world spiritual supply, although the spiritually wise see it and use it as a temporary representative of the true riches. Understanding it as a symbol only, they do not allow themselves to be deceived by its seeming power, but keep their attention fixed upon Substance as the Source of supply.

To those who know that only the spiritual is real and lasting, the vanities of the world are not alluring, unless clothed with an appearance of spirituality. Overcomers should be on their guard that they be not led away from the Truth by any delusion that they can talk about the simplicity of Christ and claim their love for it, and at the same time ape the world, and try to keep up appearances as the world does. In this great day of his preparation, those who would be "accounted worthy" must not become entangled with the affairs that engage the attention of men not in understanding. Paul wrote to the Corinthians, "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." The subtle desire to use the spiritual law to bring one into possession of this world's goods, for the sake of keeping up with the world, is corrupting.

To "watch" means also to look for the leading of the Spirit. If we were always in a receptive state of mind, guidance would come easily, but there are old ideas about what is right and proper, and these have to be overcome before the ear can hear, "This is the way, walk ye in it." The guidance of the Spirit is not some mysterious voice or occult manifestation, but a clear perception of what is right, based on spiritual understanding and wisdom. This does not exclude the element of trust, because we must continually walk by faith—not blind faith, but a faith of which understanding is the light. Sometimes, because the individual clings to old concepts of right, his mind is confused, and his perception is not clear. Then the "leading" becomes a "driving." This is illustrated in those who consecrate themselves to the Lord, but persist in keeping back part of the price, and going on in the old way. The Spirit knows their earnestness and accepts them, and enters into covenant with them. In his love, he draws them away from all the selfish concerns of their little personal life, that they may live the larger life which they have discerned is possible; but, having only a limited vision of the spiritual life,

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they resist the carrying out of their consecration into the details of their living, and their resistance makes the drawing seem driving. Many a one has found his old line of work slipping away from him and has grieved over it, thinking himself a failure, not seeing that the spiritual force of his desire for God was weaning him away from the old, that he might come into an entirely new life. It is to be expected that the introduction of new ideas into the mind will change the whole manner and order of living. Such expectancy helps to keep one watchful and ready for the changes that are sure to come. And this holds good, not only in the beginning of a consecrated life, but all the way, because new ideas are constantly coming in, demanding expression; and so the mind and life are continually renewed. It is important to remember this, because when one has dedicated himself wholly to the Lord, and is giving all his time and attention to spiritual work, he is more likely to resist changes than when he knew himself to be partly for the world. He reasons, "This work is good; it is of the Lord, so there can be no cause why I should give it up." But the field is the whole world, and maybe others can do just as well what he is doing, while he is needed somewhere else, or in some other kind of the Harvest work. Or, possibly the Spirit requires him to give up what he is doing, to free him from the idea that the work is his personally.

There is one God, but his manifestations are many. We know him as Father, Christ, Holy Spirit, *I Am*, Lord, Lord God and other names, each name being a revelation of his character, or of his relation to man. As Director of the work of the Harvest Age, he is called "The Lord of the Harvest," and he should be recognized and acknowledged by that name. The personal element will be eliminated from spiritual work by acknowledging "The Lord of the Harvest," and referring everything to him. The "watching" necessary in this day will not be well done unless it includes the recognition of the Director of the Harvest work, and faithful looking to him for orders. There will be more or less confusion where people try to work

independently, and their work will not be effective until they give up their own planning, and look to the One who is managing affairs for guidance as to where they shall work and what they shall do. The whole realm of appearances is deceiving, therefore watch. "Judge not according to the appearance."

For those who would prepare themselves for the great day of the Lord, the following Scripture texts are given as study: Matt. 24; Mark 13; Luke 21; II Peter 3; Isa. 2; Isa. 11:1 to 10; Isa. 33:13 to end of chapter; Isa. 35; Isa. 65:17 to end of chapter; Jer. 31: 1 to 15; Jer 31:31 to 38; Ezek. 20:33 to 39; Ezek. 34:11 to end of chapter; Ezek. 36:24 to 31; Joel 2; Micah 4; Zeph. 1:14 to end of chapter; Mal. 3; Mal. 4.

"CHRIST IN YOU THE HOPE OF GLORY"

JOHN DEEM

"He that hath the Son hath life; and he that hath not the Son of God hath not life. —I John 5:12.

The first man—the first Adam—is the "ground."—Luke 8: 15.

The word of God is the seed.—Verse 11.

The individual represented by the term "ground" may become a "mother." Listen: "Whosoever shall do the will of my Father which is in heaven, the same is *my . . . mother.*"—Matt. 12:50.

The Christ is to be "formed" in such believer.—Gal-4:19.

During a certain period, would it not be proper for such believer to pray, "Father, reveal thy Son to me"?—Gal. 1:16.

Is there not danger of losing the word—the seed?—Luke 8:12.

And is it not possible to crucify the Son of God afresh?—Heb. 6:6.

May not the declaration, "Now are we the Sons of God" (I John 3:2) be properly made prior to visibility?

Has the "natural man" any right to make that statement?

Did Jesus err in mentioning two kinds of "houses"—one built on the Rock, and the other built on the sand?—Matt. 7:24-27.

Was he "unscientific" in declaring that "every plant which my heavenly Father hath not planted, shall be rooted up"?—Matt 15:13.

There is much "planting" going on all around us, but does not the concurrent "rooting up" warn us to "flee from the voice of strangers"?

The last big "storm" will determine whether our "house" has been built on the "Rock," or on the "sand."

But is there not some way to settle that serious question before the "storm" arrives?—John 11:26; John 8:51.

Did not Jesus give us wise and timely counsel—"Watch, and pray always, that ye may be accounted worthy, to escape all these things that shall come to pass.—Luke 21:36.

"Unto them that look for him shall he *appear* the second time."—Heb. 9:28.

"When Christ, who is your life, shall appear, then shall ye also appear with him in glory."—Col. 3:4.

THE GREAT VOICE

I who have heard solemnities of sound—
 The throbbing pulse of cities, the loud roar
 Of ocean on sheer ledges of gaunt rock,
 The chanting of innumerable winds
 Around white peaks, the plunge of cataracts,
 The whelm of avalanches, and by night,
 The thunder's panic breath—have come to know
 What is earth's mightiest voice—the desert's voice—
 Silence, that speaks with deafening tones of God.

—Clinton Scollard, in the "*Outlook*."

It's good to put a bother away over night; it all straightens out in the morning.—*Whitney*.

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

VI

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now come Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete *Metaphysical Bible Dictionary*. If the demand warrants, we will, when it is complete, print a *Teacher's Bible*, with the *Dictionary* as appendix in place of the usual *Word Book*.]

BALAK: (Heb. *That lays waste.*) The carnal will, seeking to destroy the spiritual from the mind.

ZIPPOR: (Heb. *A bird, crown, early morning.*) Lucifer.

BALAAM: (Heb. *Pilgrim, Lord of the people.*) The conscience, derived from Shem, who represents the spiritual—of Aram.

BEOR: (Heb. *Torch, shepherd.*) The Light of Truth.

PETHOR: (Heb. *A table, extension.*) Expressing the Law.

KIRJATH: (Heb. *A city.*) A state of mind or consciousness.

KIRJATH-AIM: (Heb. *Two cities.*) Twin cities, a "double-minded man."

KIRJATH-ARBA: (Heb. *City of Arba.*) Strength of Baal.

KIRJATH-ARIM: (Heb. *City of forests.*) Unredeemed human thought.

KIRJATH-BAAL: (Heb. *City of Baal.*) A perverted mind.

KIRJATH-HUZOTH: (Heb. *City of streets.*)
The ways of the world.

KIRJATH-JEARIM: (Heb. *City of woods.*)
The material consciousness.

KIRJATH-SANNAH: (Heb. *City of instruction.*) Applied wisdom.

KIRJATH-SEPHIR: (Heb. *City of books.*)
Learning, culture.

SHETH: (Heb. *Tumult.*) Falsity.

SHITTIM: (Heb. *Plain of accacias.*) In hope of
a resurrection.

BAAL: (Heb. *Lord, Master.*) The supreme male
Divinity of the Phoenicians and Canaanitish people, Ash-
teroth being the female. Baal was worshiped under many
aspects, all included under the plural name, Baalim.

BAAL-BERITH: (Heb. *Lord of the Covenant.*)
The covenant-keeping Baal.

BAAL-CAD: (Heb. *Lord of fortune.*) Fortune-
giving Baal.

BAAL-HANAN: (Heb. *Lord is gracious.*) The
graciousness of Baal.

BAAL-HAMON: (Heb. *Lord of the multitude.*)
The God of all men,

BAAL-HERMON: (Heb. *Lord of Hermon.*)
Nature worship.

BAAL-MEON: (Heb. *Lord of the home.*) House-
hold Baal.

BAAL-PEOR: (Heb. *Lord of the opening.*) Sex-
worship.

COZBI: (Heb. *Deceitful.*) Falsity, a false claim-
ant.

ZIMRI: (Heb. *Celebrated in song.*) The spell of
delusion.

ZUR: (Heb. *Rock.*) The principle, which falsity
perverts.

SALU: (Heb. *Weighed.*) Found wanting.

DATHAN: (Heb. *Of a fountain, of a law.*) Ret-
ribution.

ABIRAM: (Heb. *Father of height, or of fraud.*)
Traitor.

NEMUEL or JEMUEL: (Day of God.) Realization of Truth.

JAMIN: (Heb. *Right hand.*) Prosperity.

OZNI: (Heb. *Having ears or Jah hears.*) Valor, heroism.

PHUVAH, PUAH or PUA: (Heb. *The mouth.*) Utterance, the spoken word.

JASHUB: (Heb. *He returns.*) Restored, reclaimed.

SHIMRON: (Heb. *Watchman.*) Foreknowledge.

JEHOVAH: (JHVH, "*I Am.*") The mystical Name of God, the Christ.

JEHOVAH-ELOHIM: (The God, *I Am.*) Christ, God within.

JEHOVAH-JIREH: (Heb. *I Am provides.*) Christ our provider.

JEHOVAH-NISSI: (Heb. *I Am our banner.*) Christ our banner.

JEHOVAH-RAPHAI: (Heb. *I Am our healer.*) Christ our healer.

JEHOVAH-ROHI: (Heb. *I Am our peace.*) Christ our peace.

JEHOVAH-SHALOM: (Heb. *I Am our shepherd.*) Christ our shepherd.

JEHOVAH-SHAMMAH. (*I Am our helper.*) Christ our present help.

JEHOVAH-TSIDKENU: (*I Am our righteousness.*) Christ our righteousness.

ABIEZER or JEZER: (Heb. *Father of help, formation.*) Imagination.

HELEK: (Heb. *A portion.*) The good in limitation.

ASRIEL: (Heb. *Vow of God, God is joined.*) Covenanted with God.

SHEMIDA or SHEMIDAH: (Heb. *The fame of wisdom.*) Divine wisdom.

HEPHER: (Heb. *A well.*) The water of life.

ZELOPHEHAD: (Heb. *First fracture, first touch of fear.*) Fear of want.

MAHLAH or MAHALATH: (Heb. *Infirmity.*) Not realizing completeness in God.

HOGLAH: (Heb. *A partridge.*) Impractical, not applying principles in life.

TIRZAH: (Heb. *Delight that flows.*) Benevolence.

ABARIM: (Heb. *Regions beyond.*) Hope.

EVI: (Heb. *Desire.*) Aspiration.

REKEM or RAKEM: (Heb. *Friendship, flower garden.*) The bond of love.

REBA: (Heb. *Fourth part.*) Equality, justice.

ATAROTH or ATROTH: (Heb. *Crowns.*) Authority.

JAZER or JAAZER: (Heb. *Fortified, whom God helps.*)

ELEALEH: (Heb. *God is exalted, ascension.*) Offering.

SHEBAM or SHIBMAH: (Heb. *Fragrance.*) Gratitude.

NEBO: (Heb. *Speaker, interpreter.*) Prophetic.

BEON: (Contraction of *Baal-Meon.*) Place of homes.

AROER: (Heb. *Ruins.*) Hopelessness.

JOGBEHAH: (Heb. *Elevated.*) Spiritual exaltation.

BETH: The second Hebrew letter, whose symbol is a house. This signification obtains in its use as a prefix, where it denotes an established consciousness. When Jacob's wanderings ceased, he *built a house*; while Cain wandered, he had no settled consciousness; when he "*built a city*," he had gained a settled consciousness.

BETH-EL: (Heb. *House of God.*) The consciousness of God.

BETH-ANY: (Heb. *House of figs.*) Consciousness of good.

SHOPHAN: (Heb. *Nakedness.*) Poverty.

BETH-ABARA or BETH-BARAH: (Heb. *House of crossing.*) Transitional state of mind.

BETH-ANATH or ANOTH: (Heb. *House of response.*) Obedience.

BETH-ARABAH: (Heb. *House of the desert.*) Meditation.

BETH-ARBEL: (Heb. *House of God's Court.*) The presence of God.

BETH-AVEN: (Heb. *House of iniquity.*) The sin-consciousness.

BETH-AZMAVETH or BETH-SAMOS: (Heb. *House strong as death.*) Unyielding purpose.

BETH-BAAL-MEON: (Heb. *House of Baal-Meon.*) Daily consciousness of God.

BETH-BIREI: (Heb. *House of my making.*) Self-consciousness.

BETH-CAR: (Heb. *House of pasture.*) Conscious of daily bread.

BETH-DAGON: (Heb. *House of Dagon.*) Faith without love.

BETH-DIBLATHAIM: (Heb. *House of dry figs.*) The good unrealized.

BETH-EDEN: (Heb. *House of pleasantness.*) Wisdom's ways, in the life.

BETH-EKED: (Heb. *House of shearing.*) Truth realized.

BETH-ESDA: (Heb. *House of mercy.*) Consciousness of grace.

BETH-EZEL: (Heb. *House of firm root.*) Established.

BETH-GADER: (Heb. *House of walls.*) Protection.

BETH-GAMUL: (Heb. *House of the camel.*) Consciousness based in reason.

BETH-HACCEREM: (Heb. *House of vines.*) Consciousness of Truth.

BETH-HARAN or BETH-ARAM: (Heb. *House of height.*) Ecstasy.

BETH-HOGLA-LAH: (Heb. *House of partridges.*) Without principle.

BETH-HORON: (Heb. *House of caverns.*) Obscurity.

BETH-JESHIMOTH or JESIMOTH: (Heb. *House of waste.*) Unproductive life.

BETH-LEBAOTH: (Heb. *House of the lioness.*) Consciousness of love.

BETH-LEHEM: (Heb. *House of bread.*) Consciousness of divine sustenance.

BETH-LEHEM-EPHRATA: House of sustenance in realization.

BETH-LEHEM-JUDAH: House of praise for Divine abundance.

BETH-MAACAH: (Heb. *House of Maacah.*) Oppression.

BETH-MARCABOTH: (Heb. *House of chariots.*) Intellectual reasonings.

BETH-NIMRAH: (Heb. *House of sweet waters.*) Delightful thoughts.

BETH-PALET-PHELET: (Heb. *House of flight.*) Apostacy.

BETH-PAZZEZ: (Heb. *House of dispersion.*) Infidelity.

BETH-PHAGE: (Heb. *House of unripe figs.*) Unfolding consciousness.

BETH-RAPHA: (Heb. *House of the giant Rapha.*) Consciousness of great fear.

BETH-REHOB: (Heb. *House of room.*) Omnipresence.

BETH-SAIDA: (Heb. *House of nets.*) A spiritual state.

BETH-SHEAN or BETH-SHAN: (Heb. *House of quiet.*) Silence.

BETH-SHEMESH: (Heb. *House of the sun.*) Illumination.

BETH-SHITTAH: (Heb. *House of accasias.*)
Hope of resurrection.

BETH-SURA or BETH-ZUR: (Heb. *House of Rock.*) Principled in Truth.

BETH-TAPPUAH: (Heb. *House of fruit trees.*)
Fruitfulness.

BETH-UEL or BETH-UL: (Heb. *Dweller in God.*) Divine consciousness.

JAIR: (Heb. *Whom God enlightens.*) The obedient soul.

HAVOTH-JAIR: (Heb. *Villages of Jair.*) Many illuminated.

NOBAH: (Heb. *A loud cry.*) Boisterous, without wisdom.

KENATH: (Heb. *Possession.*) Acquisitiveness.

DOPHKAH: (Heb. *Cattle-driving.*) Conscious of things material.

ALUSH: (Heb. *A crowd.*) Worldliness.

RISSAH: (Heb. *Heap or ruins.*) Misspent life.

KEHELATHAH: (Heb. *Convocation.*) Concentration of thoughts.

SHAPHER: (Heb. *Fair, pleasant.*) Agreement of thought.

HARADAH: (Heb. *Terror, trembling.*) Fearful.

MAKHELOTH: (Heb. *Assemblies.*) Agreement, unanimous.

TAHATH: (Heb. *Depression, humility.*) Meekness.

TARAH: (Heb. *Station.*) Degree of progression.

HASHMONAH: (Heb. *Fatness, fruitful.*) Healthful.

MOSEROTH: (Heb. *Bonds, chastisement.*) Corrective effect of misfortune.

BENE-JAAKAN: (Heb. *Sons of wisdom.*) Truth-seekers.

HORHAGIDGAD: (Heb. *Mount of felicity.*) Spiritual joy.

MITHCAR: (Heb. *Sweetness.*) Goodness.

JOTBAH, JOTBATH or JOTBATHAH: (Heb. *Excellent for water.*) Spiritual Truth in abundance, like "rivers of water" (Deut. 10:7).

EBRONAH: (Heb. *Coast, passage.*) Glimpses of freedom.

ZALMONAH: (Heb. *The shades, the sound of the number.*) Forebodings.

PUNON or PINON: (Heb. *Darkness, ore-pit.*) The pit of despair.

IIM: (Heb. Same as Ije-Abarim.)

DIBON or DIBON-GAD. (Heb. *Wasting of God.*) Backsliding, losing God from consciousness.

ALMON-DIBLATHAIM: (Heb. *Concealment of the two cakes of figs.*) Abundant good provided, but unrealized.

AKRABBIM: (Heb. *Place of scorpions.*) Jealousy.

AZMON: (Heb. *Strong.*) Strength from realizing God.

ZEDAD: (Heb. *Mountain side.*) Aspiring.

ZIPHRON: (Heb. *Sweet odor.*) Spiritual evidences.

HAZAR-ADDAR: (Heb. *Village of Addar.*) The Lord of consciousness.

HAZAR-ENAN: (Heb. *Village of fountains.*) The Lord is gracious.

HAZAR-GADDAH: (Heb. *Village of Gaddah.*) The Lord is my supply.

HAZAR-HATTICON: (Heb. *The middle village.*) Abundant good within.

HAZAR-MAVETH: (Heb. *House of death.*) Spiritual loss.

HAZAR-SHUAL: (Heb. *Village of jackals.*) Shyness, treachery.

HAZAR-SUSAH or SIM: (Heb. *Village of horses.*) The Divine consciousness.

ARGOB: (Heb. *Stony, strong.*) Defence.

SHEPHAM: (Heb. *Cold, bald.*) Emptiness, forsaken.

RIBLAH: (Heb. *Fruitful.*) Abounding in good deeds.

CHINNERETH, CHINNEROTH or CINN-ETH: (Heb. *A circuit, a lyre.*) Joyous.

AIN: (Heb. *Ayin*—the 16th Hebrew letter, whose symbol is *an eye.*) Discernment, a fountain of truth.

SHEMUEL: (Heb. *Heard of God.*) Faith or spiritual hearing.

AMMIHUD: (Heb. *People of honor.*) Integrity, innate sense of justice.

ELDAD or ELIDAD: (Heb. *Friend of God.*)
"The secret of the Lord is with them that fear him."

CHISLON: (Heb. *Hope.*) Confident strength.

BUKKI or BUKKIAH: (Heb. *Mouth of Jehovah.*) The Word of Truth.

JOGLI: (Heb. *Exiled.*) Renunciation.

HANNIEL: (Heb. *Grace of God.*) The grace of God.

EPHOD: (Heb. *Garment.*) Oracular—authoritative speaking.

SHIPHTAN: (Heb. *Judge.*) Wisdom and justice.

ELIZAPHAN: (Heb. *God's protection.*) The inner chamber of consciousness.

PARNACH: (Heb. *Nimble.*) Sagacity, versatility.

PALTIEL: (Heb. *God's deliverance.*) God a present help.

AZZAN: (Heb. *Strong, sharp.*) Power, strength.

AHIHUD: (Heb. *Brother of majesty.*) Chief, exalted.

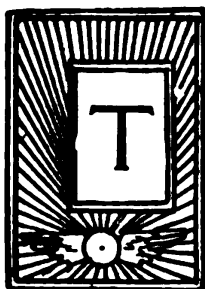
TOPHEL: (Heb. *Lime.*)—**DIZAHAB:** (Heb. *Golden.*) Precious.

HERMON: (Heb. *Rugged, prominent.*) Firmness, unassailable.

(To be continued.)

ONE WITH GOD

ELLEN HAMILTON



TO BE anything at all we must have an understanding of what we want to be. Man, to be one with God, must first comprehend who and what God is, then learn how to identify himself with Omnipresent Being and finally will (not merely desire) to be one with God.

We were taught in childhood that God was a large, powerful man seated on a throne glittering and glistening with precious jewels. Our childish imaginations sometimes varied this according to our individual natures and either made of him a benevolent being, inclined to grant every petition properly presented, or a being of moods who lavished favors or inflicted punishments according to his will of the moment. It has been revealed to many that this is an erroneous conception of God. We know that God is omnipresent. To be omnipresent he could not have form, except as we see him expressed in man, and the animal, vegetable and mineral kingdoms. God is Universal Mind; God is Principle, he is Love, Wisdom, Power, Law. To know him as Principle is to solve all of the many daily problems presented to us. At first it seems as though we have been deprived of a dear friend when we abandon our idea of a personal God, but through abiding in spiritual patience light will come and we will know that a friend has been gained, not lost and that that friend is

"Nearer than breathing,
Closer than hands or feet."

When it is understood who and what God is, our relationship to him and our oneness with him is simultaneously revealed. To recognize him as Principle, Love or Wisdom only reveals him in another light. He is individualized in each of his children just to the degree that they recognize him as

their inspiration and their life from within. In the innermost depths of our being there is a directive force which in the silence we know as God. To be one with God, quiet all the many clamorous voices from without and within, all the mortal ideas which tap so persistently on the door of the still chamber, the voice of the "world, the flesh, and the devil," and the erroneous belief in separateness. Then the calm peace of Spirit steals softly over our being, the low, distinct inner voice comes from out the stillness, and the light breaking upon us we say with understanding, "I and my Father are one."

To be one with God personality must be crucified. This is the "laying down of our life," spoken of in I John 3:16. This is not laying down life through death, it is the laying down of our personal, narrow, limited concept of life and becoming spiritually one with the limitless, free eternal life; the distributing of our life over the universe, even as Jesus did. Today there is not a place in the universe that the Only Begotten of the Father is not. He and the Father are one, and he says, "The things that I do, ye can do."

The man who obeys the generous impulse, who speaks the kind word, who overcomes the mercenary motive, is fast emerging from the limitations of personality and identifying himself with Universal Life. He is learning to know God as Law, "without variableness or shadow of turning." The Law that gives him compound interest on every thought, word or deed that is one with Divine Idea. The Law that gives "full measure, pressed down, flowing over." The man who is one with God as Law, knows him also as Love and Father. He who separates himself from God as Law is the one who thinks God harsh and unjust, inflicting all kinds of ailments and troubles on him. He feels that the effect of his errors should cease the instant that he is forgiven, forgetting that the law is "whatsoever a man soweth, that shall he also reap." The fruits of a false sowing must first be removed and the plant uprooted before another planting can be made. This mental uprooting and re-

planting is done through denying that which we do not desire and affirming that which is one with God. Every denial uproots, every affirmation replants. Knowing this law, man has but to sow only that which he wishes to reap, by thinking only such thoughts as he wishes to see take form in his body and his life, doing only such deeds as will cause the Christ in others to respond to the Christ within him.

In establishing our oneness with God, we are apt to attach too little importance to what we term the small things of life. Frequently these are of greater importance than the large things because they are the foundation for the large things. A workman would not attempt to erect a structure without a foundation.

I Am or the Christ within is one with God; this it is that breathes the "breath of life" into *I will*, or in other words expresses in the outward that which ever exists within, i. e., perfect oneness with God.

THE SWEETEST LIVES

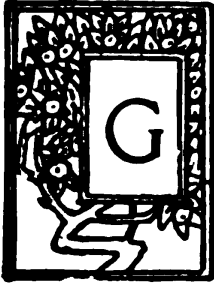
The sweetest lives are those to duty wed,
 Whose deeds, both great and small,
 Are close-knit strands of an unbroken thread
 Where love ennoble all.
 The world may sound no trumpets, ring no bells,
 The Book of Life the shining record tells.
 Thy love shall cant its own beatitudes
 After its own life-working. A child's kiss
 Set on thy sighing lips shall make thee glad;
 A poor man served by thee shall make thee rich;
 A sick man helped by thee shall make thee strong;
 Thou shalt be served thyself by every sense
 Of service which thou renderest.

—*Elizabeth Barret Browning.*

Among the recent evidences of approaching transmutation, one notes the passing of the family, with its perpetuated error and embalmed ideals, the substituting of companionship on a rational basis.—*Bible Review.*

EXTRACTS FROM TEMPLE TALKS

CHARLES FILLMORE



OD said, "Let there be light," so the *I Am* says to all its thoughts (people), "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Light is a symbol of intelligence, and we cannot too often affirm, "I am intelligence—I am the light of my world." This affirmation will centralize the questioning, doubtful, hesitating thoughts that vacillate in the consciousness, because they have not been polarized by strong words of Truth from the *I Am*. Then you are to "continue in my word." Steadfastly abide in True Words by affirming them in thought until they saturate the whole mentality.

"And ye shall know the truth, and the truth shall make you free." What is the fundamental truth? "God is Spirit." Then all things in line with God must be spiritual, and that which is not spiritual must be a departure from truth, a "missing the mark," or sin. To free the consciousness from its sins or failures the truth must be proclaimed to it by the *I Am*. The whole man must be declared spiritual and free from every limitation. This may stir up those beliefs in the mentality that lay great store by their aristocratic or eminent earthly ancestry, and they will boast that they are "Abraham's seed, and were never in bondage to any man." But the *I Am* discerns that they are in bondage to the sins and shortcomings of the natural man when they acknowledge Abraham as their father. It is committing sin to admit that the *I Am* can have an earthly ancestor, and "whosoever committeth sin is the servant of sin." Hence, whoever in any way looks upon himself as what he is because of his ancestors thereby sins or falls short, and is to that extent the servant of that sin. This servant

does not abide in the "house," or consciousness of the True God; he is in a lower state of consciousness, from which he can only be set free by the Son, or *I Am*.

* * * *

What is necessary to come into the consciousness of eternal life? As an abstract proposition we know that God is life, and that that life is omnipresent, the only life we have; and we then assume that we are in *eternal life*.

But there is something wrong with this seemingly logical conclusion. It must be the reasoning of the intellect because the fact is that life comes and goes to our consciousness. We believe that we can lose our lives, and this belief causes us to drop our bodies. We see then that it is necessary that we get something more than an abstract comprehension of life—we must be so at-one with life that it can never for one instant be absent from our consciousness. When we have attained this point there will be no slipping away of the body in death. Victory over death will have been accomplished through fullness of life.

The first steps into this apprehension of eternal life are those laid down by Jesus: "Thou shalt not *kill*, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself."

Each of these commandments is necessary in cleansing the mind. The first, "Thou shalt not *kill*," has an intimate relation to an apprehension of eternal omnipresent life. This refers to the taking of life in any of its forms. If we believe in putting out the life from the forms about us we can never enter into the consciousness of eternal life. So long as we consent to live upon the flesh of those killed for our benefit we are at enmity with eternal life, and when we attempt to enter in we shall be met at the door by these beliefs. Life must be sacred in all its forms to him who would enter into *eternal life*.

Eternal Life is also Eternal Substance. It is the support and substance of the true Christian. It must take the place of all other supports and stays. If we are depending

upon our righteousness, our observance of the moral law, and building these up as "great riches," we must "sell all and give to the poor" before we can come into consciousness of omnipresent life and substance.

If we are depending upon our earthly possessions, and have not a living faith in the One Substance to bring to us that which we require from day to day, we are not in the possession of eternal life. These seem hard statements, but they are true to those who have experienced the "letting go and catching on" quality of mind. There is a substance and life all about us that is God. It is the one and only life and substance perpetually fed from the center of Being. When the ego attaches itself to this eternally renewed life and substance, it is in turn eternally renewed. If it attaches itself to the partially inert things of the external world, it becomes like them, and has not found the source of inexhaustible life and energy perpetually flowing from the Great Fountain Head.

* * * *

We find all kinds of thoughts exercising themselves in the mind and producing their effects in the body. It takes a philosopher to analyze fearlessly the many phases of thought and handle them with candor and honesty.

From the lower realms of the body consciousness thoughts rise up that are suggestive of the animal in us, and we are sometimes appalled at their grossness. Then we become afraid and suppress and hide these denizens of the mighty deep. This produces subjective fear and weakness. The right way is to find out the source of these thoughts, their meaning and character, and then cleanse them. They are not evil, but ignorant, and the ignorance of mortal mind has put them under the law of impurity, and is holding them there through lack of knowing how to purify them. Thus they are continually forming impure ideas in the subjective consciousness, which are generating gross material currents of life in the body. A lustful idea in the subjective consciousness will generate fiery currents along the nerves and fairly cook the flesh. The nerves leading to the eyes are

especially subject to this sort of cross-current, and the cooked flesh is deposited on the surface as cataracts, or inflammations. The method is illustrated in the healing by Jesus of the blind beggar, Bartimeus.

"Then Jesus *stood still*, and said, Call ye him." Here is the healing attitude to be assumed by the *I Am*. "Be *still*, and know that *I Am* God." Stand *firmly* on your *understanding*, and boldly command these thoughts of the subjective consciousness to be called up. Do not be moved by the squeamish fears of propriety, nor try to hide from even yourself the impurities within. Let them "cast away their garment" and come plainly forth into the presence of the *I Am*. The "garment" is the idea of concealment which has hid them in the inner thought. Find out the needs of your inner thought world and apply the remedy. "What wilt thou that I should do unto thee?" The desire of this inner realm is always for the light—"Lord that I may receive my sight."

The healing and light giving word is: "Thy faith (inner substance of thy being) hath made thee whole." Every thought, no matter how impure and gross it may appear, has the pure essence of Being at its center, and when the *I Am* declares this inner substance to be in dominion, it is lighted up with the true light and the darkness of impurity and ignorance disappears. "And straightway he received his sight."

* * * *

Every demonstration over mortal limitations is followed by a realization of Infinite Reality. When we put away the belief in the reality of matter, there follows a realization of the presence of the *true substance*, of which matter is a mortal concept.

The supper that the household at Bethany gave to Jesus represents this outpouring of the invisible. The "supper" is the consciousness of sustenance for the physical man. Martha "served" and Lazarus "sat," signifies the giving and receiving of the forces that feed us on the invisible side of life. We may not perceive nor even realize what is

going on in the silent functions of soul and body, yet see the result in the renewed vigor and healthy flesh, so we should believe the testimony of those who do perceive, and accept it as the proper explanation of the cause—until we can see for ourselves. That we are fed from an invisible source when we come into certain states of soul consciousness, is the testimony of thousands. "Man doth not live by bread alone, but by every word proceeding out of the mouth of God," has a broader meaning than that usually given it.

Every emotion has a corresponding emanation. When we do a loving, unselfish thing, or even think an unselfish thought, there pours forth from the *solar plexus* a real substance. Those who are sensitive to odors often catch its sweet perfume, and think it comes from some external source. By centering the *attention* at the heart, and opening the understanding, one can realize this "precious ointment" which the loving Mary pours forth so freely. By recognizing and acknowledging consciously the Loving Presence, it "fills the whole house," or body. We should commune with these inner functions as *intelligent*, having understanding (feet), and thereby gain the only means by which we can know their office and work. All is Mind, and there is no function or form anywhere without an intelligent presiding identity in charge.

The generous outpouring of Love is retarded by the Self-Consciousness—Judas. It argues the many questions of wasted substance through unwise and indiscriminate giving, but the secret *motif* of its objections is that it desires to absorb the precious ointment itself. If we allow this selfish reason to rule in consciousness, the love-flow turns in instead of out, and eventually congeals.

The "day of my burying" is the state of mind in which the *I Am* is so absorbed in temporal affairs that, for the time being, its higher spiritual estate is forgotten. We often speak of being literally *buried* in the cares and perplexities of daily life. This is literally true of the condition.

If we continue in this way we eventually picture it forth in a buried body.

• When we do fall under this mortal law, and allow ourselves to be submerged in the darkness of material beliefs, our former loving thoughts and generous deeds sustain us with a real soul substance, the "precious ointment" of a loving Mary.

I KNOW

FERGUS MACIVOR

I don't believe
That I'll receive
Great help from groans and strife;
I only pray,
Let come what may:
I *know* that I am LIFE.

I do not see
That poverty
Is better than much wealth;
I can't be ill,
Let come what will:
I *know* that I am HEALTH.

I don't declare
That yet, somewhere,
My cares and toils may cease;
I do avow
That here and now,
I *know* that I am PEACE.

I do not try
To think that I
Must wait for heav'n *above*;
All joy is mine,
And light divine:
I *know* that I am LOVE.

FROM PLATONIUS

Extract from letter of Platonius, a Greek teacher of Truth in the First Century, to Flaccus, his student:

"It would be monstrous to believe for a moment that the mind was unable to perceive ideal Truth exactly as it is, and that we had no certainty, no real knowledge concerning the world of intelligence. It follows therefore that this region of Truth is not to be investigated as a thing outward to us and so only imperfectly known. It is within us. Hence the object we contemplate, and that which contemplates are identical; both are thought. The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth is not, therefore, the agreement of our apprehension of an *external* object, with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty.

"The mind is its own witness. The wise man recognizes the idea of God within him; this he develops by withdrawal into the Holy Place of his own soul. He who does not understand how the soul contains the beautiful within itself, seeks to realize the beauty without, by laborious production. His aim should be rather to concentrate and simplify, and so to expand his being, instead of going out into the manifold; to forsake it for the One, and so to float upwards toward the divine fount of Being whose stream flows within him. You ask, How can we know the Infinite? I answer: Not by reason; for it is the office of reason to distinguish and define. The Infinite cannot therefore be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like only can apprehend like; when you thus cease to be finite you become one with the Infinite in the reduction of your soul to its simplest self, its divine essence, you realize this union, *nay, this identity.*"



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

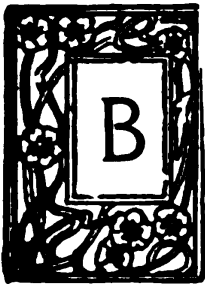
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

THE BIBLE



BEING Christians, the Bible has place in our ministry. Mistranslated, misinterpreted, misunderstood as this book has often been, it has lived and been a help and comfort to many generations of spiritually minded people. Now that a fuller measure of the quickening Spirit is with men, and they are better able to look back of the letter of the Scripture and discern its spiritual meaning, its inspiration is more evident than ever before.

All the Truth contained in the Bible is from the inspiration of the Spirit. There is no other source of Truth. And inspiration is as necessary in reading as it was in writing. Those who read the Scriptures intellectually, can see only the letter, and they condemn the book as lacking in that spiritual quality which many claim for it. The more deeply spiritual a man is, the more he sees in the Bible. Truth is not to him a mere philosophy, but a living principle that enters into his life with quickening, directing power, carrying with it the Substance which is to him daily food.

The only authority for Truth that Jesus ever gave, the only leader of men that he recognized, was the Spirit of Truth. Men sometimes overlook this fact and substitute the Bible, as a book, for their authority and guide. This leads to errors, and misunderstanding, and confusion, and an endless variety of doctrines. By acknowledging the Spirit of Truth as the one and only authority, the Bible will lose nothing, for whatever of Truth is expressed in it will then be understood and appreciated as never before, while errors of the translators and interpreters will be readily discerned. Friends of the Bible are only binding themselves in limitation and keeping its golden truths hidden by looking away from the Spirit of Truth to something external, even though that something be so wonderful a thing as the Bible.

Things are not true because they are written in the Bible, but they are written in the Bible because they are true. And the things that are true are so many and so mighty that no single book could contain them all. Of Jesus, John wrote: "There are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written." In his promise of the Holy Spirit, Jesus said: "He shall teach you all things, and *bring all things to your remembrance*, whatsoever I have said unto you." If one substitutes the Bible for the Spirit of Truth as his teacher and authority, he is like a man telephoning with the wrong connection, and he fails to receive that inspiration within himself which would reveal to him all the truths which Jesus taught that are not written in the Bible. This illustrates how one cuts himself off from the inspiration of the Spirit whenever he looks to anything without for light.

The Bible should be read in prayer that the inspiration of the Spirit may reveal the spiritual meaning of the Truth that has been written by inspiration. This centers the mind aright, and keeps it open to receive even more light than can be expressed in the faulty language of fallen man. At best, language often conceals a thought, rather than expresses it.

The surest way to keep from being led away from the Spirit of Truth as authority is to rightly understand the meaning of the "Word of God." The Word of God is not any book, but as John describes: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word of God is so limitless in its scope and power, and so far above and beyond anything in the way of a book, that it is sacrilege to think to confine it to any book or anything else in the external, formed realm.

Sometimes the adversary leads men to glory in looking to the without instead of the indwelling Spirit of Truth for light and proof, thus entrenching them in an error that

would otherwise be clearly seen and overcome. For protection hold:

"I recognize no authority nor guide but the Spirit of Truth. Everything in the without claiming to be Truth must come before this discerning One within me. I know the Truth and the Truth makes me free. I am not dependent upon anything external for decision and understanding. I recognize and acknowledge my oneness with the Spirit of Truth."

TRUE HEALTH

True health is the enduring, unchanging harmony of Spirit, established in man's mind and body through his conformity to the Divine Law of his being. Any appearance of health not based on the Divine Law is temporary. The health of the natural man is a very uncertain possession. Today he is apparently well and strong; tomorrow his health may be gone, so one should not be envious of those who *appear* to be healthy.

Every overcomer needs to understand the difference between natural, temporary health and health which results from the inwrought righteousness of the Spirit. It will help him to be patient while he is becoming established in the Truth of his being, so making permanent those states of mind which are harmonious.

When the Spirit begins its cleansing, redeeming work in a man, there is often an appearance of inharmony arising from the necessary changes that are being made in the mind and body. Such disorder is not ill health any more than the confusion which is apparent in house-cleaning, or house-remodeling, is ill health. It is well for everyone to understand this, and see everything that goes on in his consciousness as the renewing, upbuilding work of the Spirit, instead of ignorantly believing it to be the destructive work of disease.

Teachers and healers need especially to have this understanding that they may the more effectually free the minds of their patients from the thought of sickness.

TRAINING THE MIND

[Part of a letter written to a friend who has studied the outward manifestations of the Spirit's work, but has not entered into the inner realm of understanding where man not only knows how God works, but works with him. As the letter covers some points our students may find helpful in presenting the Truth to beginners, we are printing it.]

We make a distinction between intellectual understanding and spiritual understanding, the intellectual being that acquired from outside sources, reading of books, etc., and spiritual understanding being the quickening of the understanding through the indwelling Spirit of Truth. Therefore we place value on books and everything else external only as these things convey to the mind the formed Word of Truth which, as seed, is received into consciousness, where it quickens, renews the mind, and transforms the body.

All students are expected to get first the fundamental principles of the Truth of Being, because without these they cannot solve the problems of their daily life, and measure up to the highest, any more than the boy in school can work out his problems in arithmetic without first knowing the principles.

And just as the boy in school has to lay aside the ignorance of his untrained and undisciplined mind, and accept and work into his consciousness ideas that in the beginning he knows nothing about, so we must understand that we are receiving a spiritual education, requiring far more discipline than the school boy, and must, like him, accept many things in faith, even though it be contrary to appearances and to his past beliefs. Take for illustration the apparent rising and setting of the sun.

The old mortal consciousness of man is filled up with a lot of ideas of its own. It judges by appearances instead of by principle. It will take nothing on faith. If a thing *appears* so, to him it is so, and he refuses to discipline his mind to accept anything contrary to that which appears. One

of the fundamental truths is that God is omnipresent. Also, God is omniscient, omnipotent. This is absolutely true, yet according to appearances, it is not true. It is just a question whether we are going to take ourselves resolutely in hand and say, "I will stay by the Principle regardless of appearances. God is omnipresent. God is omniscient. God is omnipotent. Therefore I refuse to believe in any other than the one Power. That which seems adverse is only a misuse of the one Power and I will believe the Truth, declare it and hold to it until I get this ignorant consciousness trained to believe that which is Absolute instead of that which appears."

An illustration of the necessity of this kind of mental training is the experience you have probably had of being "turned around." West may to all appearances be east, and if you follow the seeming you will get lost. But if you find out which is really east and go accordingly, even though it seems that you are surely going west, you will reach your destination safely. So it is with all the truths of Being. They seem directly contrary to all appearances and all human experience, and so they are, because these truths have been lost sight of and man has built up a false state of consciousness which testifies to error instead of Truth. A standard is needed just as the man "turned around" needs a standard. This standard we find to be the Truth of Being to which all our thinking must conform, though it requires a good deal of mental discipline, even such as the boy must take in learning the multiplication table. So we take definite statements of Absolute Truth, and hold them in mind, say them over, meditate upon them, until they take root in consciousness, and the error is no longer believed.

The next question is how to get this standard, this Truth of Being. Jesus told how when he said, "When he the Spirit of Truth is come, he will lead you into all Truth." So then nothing else but the Spirit of Truth is authority and guide. Therefore the Bible must be read under the direct guidance of the Spirit of Truth, or we will be reading into it some of the old error beliefs that do not chord

with the Absolute, and accepting mistranslations and misinterpretations without realizing that we are following the errors of the mortal instead of Truth. The Bible is filled with inspiration, but one must look to the Spirit of Truth and not to the letter of the Scriptures or he will fail to get the Truth it teaches. That is why it is such a serious error to claim the Bible as authority, and quite as much of an error to accept any other book or any man or woman as authority. Each of us must look to the Spirit of Truth for ourselves and bring forth from within "treasures new and old."

All desire should be for the very highest, and all aim and effort set toward the manifestation of the Son of God in you for which manifestation the whole earth groaneth and travaileth together in pain. Nothing can be expected of the human. It has proved itself unfit, and the only Way to life is Christ. The new Jesus Christ race is to take the place of the old Adam race. That which has been lost is the consciousness of the "image and likeness of God," and it is that which is to be restored. It is restored by faith. We walk not by sight, but by faith, and by faith we must believe in and hold to our birthright, our Divine likeness and claim that it is restored to us through Jesus Christ. "The righteousness which is by faith" becomes demonstrated in us through holding in the face of contrary appearances: "I am the image and likeness of God. Now, through the redeeming work of Jesus Christ in me, I am restored to my spiritual birthright and I am perfect even as my Father in heaven is perfect." Thus, continually beholding as in a glass the glory and perfection of the Lord, we are changed into the same image from glory to glory.

This image and likeness is God's Idea of perfect man, the offspring of his own Perfect Mind. It is man's work to recognize this perfect spiritual man and express him. This is the Christ, the indwelling, potential spiritual man at the center of every one's being. He is unknown until the consciousness of man is quickened to the realization of his Presence within, and through the power of thoughts and words of Truth, he is brought into manifestation. He is

the holy anointed one in whom is all power, and when we make conscious union with him through acknowledgment, then the anointing is upon us. Jesus brought forth in perfection the indwelling Christ and so became Jesus Christ. And that is the work we all have to do. There is nothing desirable in the human. It must perish (not the man, but mortal consciousness) through daily overcoming of its claims and daily putting on of Christ in place of the "old man." Jesus came to show us the way out of mortal consciousness up into spiritual consciousness; without his saving help we could not make the demonstration.

And "*now* is the accepted time." "The hour is coming and *now* is when the dead shall hear the voice of the Son of God."

"Now is" is easily understood by those who are grounded in the understanding of the omnipresence of God—the omnipresence of Life. Now people everywhere are being awakened, lifted up, resurrected out of the sin, condemnation and death of the Adam consciousness into the eternal life and glory of the Christ consciousness. The due time is when they have made their attainment. It could not come until men were ready—until they were not only willing to give up the desires of the flesh, but had demonstrated their victory over them. These victories are often won through suffering; however it is not suffering that does the work, but the Spirit. Nothing but Spirit should have the glory. The suffering is only incidental and will grow less and less as we grow in understanding and know better how to yield readily to the Spirit instead of ignorantly siding in with the flesh, and resisting the Spirit.

Because we wish to be merciful and do all of our part in bringing relief to the suffering creation, we do not kill. God has bountifully provided us with good, pure, clean fruits and vegetables, nuts, etc., and it is not necessary to kill any living thing to provide food for us. If we want to put on incorruption, we must quit taking death and corruption into our systems. This is another reason why we do not kill to live.

ANSWERS TO QUESTIONS

What is the soul?

Man is Spirit, soul, body. Spirit is the *I Am*, the identity. Spirit makes soul, the individuality. The body is the soul expressing. Soul comprises both the conscious and subconscious mind.

Can one realize Truth for another?

To realize Truth is to have an inner consciousness of it. This each must do for himself. We may, however, recognize and declare the Truth for others.

What is the difference between "expression" and "manifestation"?

Expression is the inner activity of all the attributes of Being in man. Manifestation is the outward effect of expression.

What is the difference between thought vibrations and spiritual realization?

Thought vibrations are energies sent out by the force and power of thought. All who are in like planes of consciousness with the thinker of the thought receive these energies and in this way telepathic messages are sent and received. When one sends thoughts in personal consciousness, the process is laborious and dangerous. There is a law of Spirit that equalizes all forces generated by the mind. This law is in the keeping of Divine Principle, and there is neither success nor safety in using thought energies without its guiding Wisdom.

Spiritual realization is an individual conscious knowledge of the Truth.

It is not wise to be looking for "vibrations" nor to make use of the term. To do so holds one in a state of consciousness that is not receptive to the deep things of Spirit.

"He sent his Word and healed them," so the Psalmist said, and apparently Jesus in the case of the centurion's

servant, healed by the sent Word. In our work we often speak of sending out the healing Word. But all this has a different meaning to the one in spiritual understanding than it has to one who believes in vibrations, telepathy and thought transference. These things suggest time, distance, and space which we know do not exist in Spirit. Spiritual realization is based upon the Omnipresence of Spirit in which All encompassing presence there is no separation or apartness. So in spiritual understanding we know that the Word which heals is not carried by vibrations, but eternally exists everywhere, and the quickening power of that Word is instantly operative when spoken, wherever there is faith to make consciousness receptive.

QUESTIONS TO BE ANSWERED BY STUDENTS

What is the difference between intellect and carnal mind?

Is there a law of gravitation?

What is the difference between idea and thought?

I will enjoy corresponding with any of the students.
—*Mrs. H. E. Kilbury, Boulogne, Fla.*

When we have found even a few of the faculties of mind and perceived their office and action we have a key that will unlock many mysteries, both in Scripture and out of it. For instance, we discern Peter to be Faith, and with this as guide we can discipline our own faith so that it shall be abiding, and not fluctuate as did Peter. Paul is a tremendous outpicturing of Ambition or Zeal; first active on the intellectual plane as champion of the law and the prophets, afterwards swift to carry out the freeing doctrine of the Christ consciousness.

Studying these characters in their various aspects we perceive how every faculty acts for or against Truth, or in a limited or free way. This is the prime object of the Scriptures: that we may see ourselves outpictured and profit by the view.

THE SILENCE

Lesson One, Part One, Unity Society Correspondence Course, written by S. W. CHESNUTT, a student.

1. What is the difference between spiritual understanding and intellectual understanding?

Answer. Intellectual understanding comes through the storing up of facts found in books and other writings, or the acceptance of statements given out by other people. The intellect grasps the truth of a statement through logic. If a statement appears illogical the intellect cannot understand it. An intellectual understanding of Truth is helpful to a seeker if he realizes that the mere knowing of a truth is not the end of attainment. If he stops there he has only the letter, which killeth. He should seek further and find the Spirit, which giveth life. This Spirit is found through prayer and meditation, and it illuminates the whole consciousness, revealing an inner knowing which enables us to put our knowledge into practical, everyday use. This is spiritual understanding.

2. What is the character of God?

Ans. First of all, God is our Father. But he is a wise and loving Father, and he *loves* to give *good* gifts to his children. Being wise, he naturally knows what "good gifts" are; and as he loves his children, we need not fear that he will not give us the "good things" for which we pray.

But we must not think of God as a man, for then we cannot conceive of him as being everywhere present; and not being able to see him, we would think he was far away from us. To understand the true nature of God we must think of him as Spirit everywhere present. Thus we can readily understand that we live, move and have our being in him. It gives man a spiritual uplift to contemplate his possibilities under such conditions—in God, my Father, who is love, wisdom, life, power and strength, I live, move and have my being.

3. What is prayer?

Ans. Prayer is first a realization of the presence of God as the one and only Power and Presence in the universe, always and everywhere present. Thoroughly realizing this, we must remember the character of God, and that man is his image and likeness, hence he inherits the attributes of God. Realizing that man is the offspring of God and inherits all of the divine possibilities, prayer should not be petitioning God for something which is already ours, but an inter-communion with God in which we recognize these divine gifts, and give thanks for them, knowing that we will be able to bring them into manifestation as we grow in understanding.

4. What is the "secret place of the Most High"?

Ans. "The secret place of the Most High" is that place within man's consciousness wherein he is conscious of his union with God; conscious that God is his Father, always ready and willing to listen to his prayers and impart to him wisdom and understanding. Its meaning was very clearly brought out by Jesus when he called it "thy closet."

5. What is meant by "enter into thy closet" and "shut thy door"?

Ans. To "enter into thy closet" and "shut thy door" means that we are to turn our attention to spiritual things, silencing the senses through which we recognize the things of the outer world.

6. What is the meaning of "going into the Silence"?

Ans. "The Silence" is the modern name for the "secret place of the Most High," or "thy closet." "Going into the Silence" is entering the secret meeting place between God and man.

7. How are the thoughts of man brought under his control?

Ans. By setting apart a certain time each day for the Silence, man will, after a time, train his mind so that he can "pray without ceasing"; that is, spiritual thoughts will dominate his mind, and he will continually feel the presence of God and be able to instantly enter into conscious communion with God.

8. What is the meaning of the statement, "In him we live, and move, and have our being"?

Ans. It means that man at all times has access to all of the powers and attributes of God. He has only to come into conscious communion with God in order to *feel* his presence filling and thrilling him. A perfect realization of this makes plain to man that the kingdom of heaven is within him.

9. What benefit comes to us from praying to God as "our Father"?

Ans. When man enters into communion with God with the idea of him as a father, he must necessarily feel a very close relationship. He realizes that as God is his Father, he, as son, must inherit all of the attributes of God. Thus he will meditate upon the character of God and realize the full meaning of his sonship.

10. Where is heaven?

Ans. Heaven is wherever there is perfect harmony in all things. God is the king of heaven; and as God is everywhere present, heaven must be everywhere present. But heaven is more a state of being than a place. Man often refuses to recognize God as his king, which is rebellion. This is because man does not understand the nature of God, and thinks he can find greater satisfaction through means of his own devising. Experience finally proves to him that "the wages of sin is death; but the gift of God is eternal life," and through love he is brought into heaven, that realm of perfection.

11. What is it to hallow the name of God?

Ans. To regard it as sacred; to reverence it; to think of it as holy. In the sense that it is holy, it infers wholeness, perfection, perfect health. So to hallow the name of God means to think of it as expressing wholeness and perfection.

12. What is God's will for man?

Ans. God's will for man is that he shall attain the understanding that will enable him to manifest the wholeness and perfection of the Father. As the loving Father of man, God does not desire that man should suffer in any way, but

that he should come into the understanding of how to use the powers with which he is endowed, that he may enter into perfect happiness and satisfaction.

13. What is "our daily bread"?

Ans. "Daily bread" has a deeper meaning than that which only sustains the physical being. Man has a spiritual being which the food that he eats will not sustain. If man understood the use and power of true thoughts he could live without eating. But although he may eat regularly, he does not truly live unless he daily feeds upon the substance of true thoughts held in silent meditation.

14. Explain why it is necessary to pray believing that we have received?

Ans. When we understand that God does not change because of our prayers, yet loves to give us good gifts, we can readily see that all good things are ours before we ask for them. Therefore asking for them is merely complying with the law. When we pray without faith (not being sure that we will receive) we do not follow the exact rule or law, therefore the results are not to our liking. When we have faith to believe that we are getting what we have asked for, we put ourselves in a receptive condition, and there is nothing to resist the operation of the law. It is man's ideas that change, not God. When man complies with this unchangeable law, he is as sure of correct results as when following the rules of mathematics.

15. What is affirmation?

Ans. Claiming for ourselves that which we know in Truth to be ours, though it may be contrary to appearances.

16. How are we helped by affirming the Truth?

Ans. By affirming the Truth and holding to it, we strengthen our faith. With perfect faith we can go forward in the use of the powers which God has given us until we attain to the same realization of our Sonship that Jesus reached. Then we will be enabled to look beyond the realm of appearances, and through the exercise of our powers bring the ideal into manifestation.

17. How do we get into conscious unity with God?

Ans. To get into conscious unity with God we must enter the Silence and center our thought upon him. We may think of him by any of his names, but if we think of him as *I Am* it brings more forcibly to our minds the fact that God is eternal—without beginning or end—and in him we live, move and have our being. Meditating upon this, we recognize that there is in reality but one being, and we are in and of that being, absolutely inseparable. Thus conscious unity is firmly established.

18. What is meant by "holding a thought"?

Ans. Students of spiritual subjects often come across statements and Scripture texts that at first they do not understand. By repeating these statements over and over in the Silence, and meditating upon them, they find that the meaning is brought out clearly. This they call "holding a thought."

The intellect may accept the letter of a statement, but the mere acceptance of a statement does not bring us into the full realization of its truth. Neither can we come into true understanding by seeking the explanation of one statement through other statements. Such a course is helpful only as it leads us to search within for understanding. We may learn from people and books how to proceed in this search for the All-Knowing One within, and also learn somewhat of his character, but unless we use this knowledge, and thereby bring ourselves into a full realization of the Truth, it will avail us little.

By exercising our powers to concentrate, through "holding a thought," we discipline our thoughts. That is, we train them, so that instead of thinking at random, flitting from one thought to another, our thoughts are under control, and we can carry out a line of thought and get definite results. This brings us ~~poise~~ poise and self-control. We then know that we need not depend upon another, for by centering within we can at all times meet our needs.

19. Give three affirmations that will help one to realize his unity with God.

Ans. (1) Father, thou art the one and only creator;

by thy word thou didst make all things; thou fillest all space—in thee I live, move and have my being; I am one with thee, because I am made in thy image and likeness and inherit thy character.

(2) Through prayer and meditation I realize that Infinite Being is my Father. I possess his divine nature, his powers and abilities. I cannot separate myself from God and use these powers and abilities, but the Father works in me and through me, and whatsoever I do, it is not I, but the Father, that doeth it. I and my Father are one, and we work together.

(3) There is but one Life, one Being, one perfect Whole, and this includes man. God is the Father, and man is the Son, inseparable in Spirit, eternal. There is no life or intelligence without God.

20. Eight necessary conditions of true prayer are mentioned in a certain paragraph in this lesson. Please give them in your own language.

Ans. To enter into that effectual, fervent prayer that availeth much, there are several necessary conditions which we must meet. We must enter into our closet (the Silence) and close the door (remove our thought from things of the outer sense and center it on the within), then pray to God as the indwelling Father, knowing that he is not a long way off, but that we are one with him, inseparable. We should desire above all things to realize the kingdom of God within us, knowing that when we reach this realization nothing will be lacking. Entering into prayer with this desire uppermost in our minds, we will hold nothing against anyone, but will freely forgive everything that has seemed hard and unjust to us. Knowing God as our wise and loving Father, there will be no trace of doubt in our prayer, for we know that all things are ours, because all things are God's, and we are one with him and have only to realize this oneness in order to know that we receive that for which we ask.

“Call no man your Father upon earth.”

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, AUGUST 24

HOLY SPIRIT CONSCIOUSNESS

Scripture Text—John 16:4-15

4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

5. But now I go unto him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have spoken these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and ye behold me no more;

11. Of judgment, because the prince of this world hath been judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

14. He shall glorify me: for he shall take of mine, and shall declare it unto you.

15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

SILENT PRAYER: *I ask that the Holy Spirit may guide me, in fulfillment of the promise of Jesus Christ.*

Man begins his career as a formless center of energy and intelligence—an Idea. This Idea has its source in God, the Original Mind, the Source of all ideas.

The object of man's existence is to bring forth in the many that which exists in the One. The consciousness of the One Mind is given to the many, who are bound together by Love. "Behold how he loved him," said the Jews when Jesus wept at the tomb of Lazarus. We think we love our relatives and friends, but the love of the Great Over-Soul, the Christ of God, far exceeds this human love. The love of God is drawing us together in one great family where the tie that binds will be indissoluble.

In order to understand the Scriptures, and especially the portion that gives the life and experiences of Jesus, it is necessary to study the action of the mind. The movement of every mind in bringing forth the simplest thought is a key to the great creative process of the Universal Mind. In every act is involved mind, idea, manifestation. The mind is neither seen nor felt; the idea is not seen, but its force is felt, and the manifestation appears. This is illustrated by the artist putting on canvas his mind's idea of beauty, or the musician reducing to order his mind's idea of harmony. These create in degree as God creates; under the law of mind-action. We say that the artist or musician is successful to the degree that he puts his soul in his creation. This is true of God; he puts his soul in his universe,

and the greatest product of his art is man, his "image and likeness."

When God puts his soul in man, that soul must eventually show forth its true nature; that is, it must become conscious of God. When Jesus had been through the school of earthly experience, and "put all things under his feet," he was united with the Holy Spirit.

The doctrine of the Trinity is often a stumbling block, because we find it difficult to understand how three persons can be one. Three persons cannot be one, and theology will always be a mystery until theologians become metaphysicians. It is easy to understand how an idea may exist in the great Father-Mind, also how that idea may become an active thought. In this simple comparison we have cleared up the mystery of the Trinity. Here are the Scripture symbols compared with modern metaphysical terms:

God—Christ—Man.

Mind—Idea—Manifestation.

Father—Son—Holy Spirit.

Thinker—Thought—Action.

Spirit—Soul—Body.

I Am—I Am Conscious—I Appear.

The Idea of God—Divine Man—is called in Scripture the Son of God. That Son is Christ. As a student at school it is Adam, as a graduate it is Jesus, and when it has learned all the lessons it is withdrawn into the One Mind and becomes the companion of the Holy Spirit.

The personal consciousness works in its own limited sphere and tries to do in its own might. When understanding of the relation which the man-mind bears to the Father-Mind dawns upon it there is a broadening of the mental vision and it proclaims, "It is not I, but the Father within me, he doeth the works." This expansion of thought goes on until man realizes that he does nothing of himself, but through him the Father works. When he finally surrenders his whole personality to the Father, and rests in his Mind, there is a complete identification with and a transformation of consciousness into the Universal.

When Jesus said that it was expedient that he should go away in order that the Comforter or Holy Spirit might come, he realized this unity with Universal Consciousness.

QUESTIONS

1. What is the ultimate object of man's existence?
 2. What auxiliary study is necessary to the understanding of the Scriptures?
 3. Explain the Trinity.
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SUNDAY, AUGUST 31

OVERCOMING THE HYPNOTISM OF MATERIALITY

Scripture Text—John 11:32-45

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him.

SILENT PRAYER: *I am no longer in bondage to the thought of the reality and importance of matter. I am alive in Christ.*

Every thought of man takes up its abode in his consciousness in association with other thoughts of like character, and, combined, they make a colony. This colony of thoughts finally externalize themselves in cells, nerves, muscles, blood, bones, etc. This is the way the organism is built up. The *I Am* is not always present in all parts at all times, but works at certain points to carry forward some idea that is necessary to the rounding out of the whole man. Hence we are told in today's lesson that Jesus was at Bethabara, which means *house of confidence*. He was affirming *confidence* in himself, his ability and dominion. This is a treatment we need to give ourselves daily in order to meet and overcome the weak spots in our character when they come to the surface.

The weak spot in human consciousness is the belief in the reality of matter and material possessions. Professor E. H. Plumptre, in his *Lazarus and Other Poems*, suggests that there is very strong reason for believing that Lazarus was one of the Jewish rulers; that he was the rich young ruler referred to in Mark 10:17-22, whom Jesus loved, and whom he bade to sell all he had and follow him, but who had "much possessions," and could not give them up. The poet may have intuitively perceived that this referred to the love in man of materiality and the things of this world.

Lazarus is the ruling thought in the intellect—the name means *court of God*. At its center it is good—we could not draw to ourselves the potentialities of Being without this accumulative faculty, but its fault is in piling up thoughts and things on the material plane. Jesus loves this young man, but groans in spirit and weeps over his senseless sleep and entombment in matter.

When man lets his intellect spend all his energies in

money getting, he is sowing the seeds of a long sleep in matter. The human love, Mary, and the natural life, Martha, are sisters to this intellect, and although they, like all women, have faith in the Spirit, they allow themselves to fall under the mortal law thought, and believe in the reality of death. The whole world is under the hypnotism of this material belief, and it is making tombs for thousands every day.

When the intellect thus kills out the spiritual life, and man is buried in his own materiality, the only way out is through the spiritual *I Am*. When softening of the brain, paralysis, and the various forms of physical collapse so prevalent among feverish money getters, overtakes the man, then the sisters come to their senses, and call upon the Son of God for help. These are severe experiences, and we should and must learn to avoid them by raising the standard of man's object in life.

The treatment for this sleep in matter is silent asking, then audible commanding. This is the formula given by Jesus, and it is found very effective by Christian healers. Then give perfect freedom—"Loose him, and let him go."

QUESTIONS

1. Under what general law do thoughts work?
2. What kind of a treatment should we give ourselves when conditions seem beyond our power to remedy?
3. What is the result in the soul of seeking material gain?
4. When the mind is overcome with the inertia of matter, what treatment will give it new life?

SUNDAY, SEPTEMBER 7

TWO DOMINANT STATES OF CONSCIOUSNESS

Scripture Text—Luke 15:11-24

11. And he said, A certain man had two sons:
12. And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.
13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

SILENT PRAYER: *It is the Spirit that quickeneth; the flesh profits nothing. I am one with Spirit.*

The two sons are soul consciousness and sense consciousness. Through the soul we are related to the Spirit, and through the sense to the flesh. These are mental states or thought aggregations. All the thoughts of a spiritual character gravitate together and form a state of consciousness that is pervaded by Spirit, and perpetually sustained by the Divine Mind. This is the Spiritual Soul, to whom the Father said, "Son, all mine are thine." The *Human Soul* is the "younger son." This thought aggregation finds its first pleasure in sense avenues. It is the exuberance of youth where every human sense is flooded with life. It draws freely from the One Source, the Father Mind, life, love, substance, power and intelligence. These are the riches of God which are divided between the states of mind. These two souls, or states of thought, are referred

to by Paul as the Spirit and the flesh at enmity, one warring against the other. It is not strictly correct to say that this higher plane of thought is the Spirit, but rather that it is the spiritual consciousness. The Spirit does not war against anybody or anything.

The mind that revels in pleasures of sense, gradually finds itself centering about the things it thinks so much of. This is a law of thought action. What you think a great deal about, and like to do, you gradually become attached to, and in due course the attachment becomes so strong that you separate yourself from everything else. The constant thought of man about sense objects and sense pleasures gradually sunders him from the spiritual, and he grows to believe that it does not exist. This is the journey into the "far country." But being detached in consciousness from the real sources of existence, the sense consciousness gradually uses up the life it has in the lusts of the flesh, and not knowing how to go within and draw from the original fount, there is a "mighty famine in that country, and he began to be in want."

Then there is a still further descent into sense conditions. The sense soul attaches itself to the realm of flesh, and tries to get sustenance out of it. The original text here indicates that he literally *glued himself* to the selfish personality of the flesh consciousness. He fed the swinish nature with the husks of life, and got no soul satisfaction. When we get down into the animal, and try to feed our souls with its mere outer covering of truth (husks), we starve. The human is eliminated until there is no man in it—"and no man gave unto him."

The coming to himself of the Human Soul is the awakening of understanding. Why should the body grow old and lose its life, "perish with hunger," when in the Father's house the hired servants have substance enough?

"I will arise and go to my father." The mind that has been groveling in sense must rise to a higher range of thought and go, or continually send its thought, in spiritual ways. This journey back to Spirit is not completed in a

day, but is a gradual step by step traveling, sometimes over rough roads.

"He arose and came to his father." The moment the thought arises to the contemplation of Spirit, there is a union with the Divine Mind—his father "fell on his neck and kissed him." Confession of sin, is good for the self-centered man. It opens the door to higher things, and mellows the soul. An Eastern proverb is, "Who draws near to me (God) an *inch*, I will draw near him an *ell*, and whoso *walks* to meet me, I will *leap* to meet him."

When we make the unity between the outer sense and the inner Spirit there is great rejoicing, and the outer is flooded with vitality (robe), unending power is put into his hand (ring), and his understanding (feet) clothed upon. The "fatted calf" is the richness of strength always awaiting the needy soul. When all these relations have been established between the within and the without there is rejoicing. The dead man of sense is made alive in the consciousness of Spirit—the lost is found. "And they began to be merry."

QUESTIONS

1. To what does the parable of the two sons relate?
 2. What does Paul call these two sons?
 3. What is the "far country"?
 4. What is the "coming to himself"?
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SUNDAY, SEPTEMBER 14

ACTIVITY AND INCREASE

Scripture Text—*John 6:1-14*

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.
2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3. And Jesus went up into the mountain, and there he sat with his disciples.
4. Now the passover, the feast of the Jews, was at hand.
5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

SILENT PRAYER: *The activity and energy of Spirit vitalizes and feeds my soul and body.*

Scripture as mere history is not profitable to the over-coming metaphysician; what he looks for is practical instruction in mind operation. The lesson today treats of the feeding of the five thousand by Jesus, with a few loaves and fishes. If it took place as stated, it was a marvelous demonstration of an unknown law of food multiplication. If it was done by a man at a certain time, it may be done by other men under like conditions. History, because it is not profitable to the practical demonstrator tells us nothing of these conditions. When we look deeper than the mere historical recital we find that there is a veiled meaning, which may be understood by one who is familiar with the operations of his own mind.

All outward conditions are the result of ideas that have first appeared in mind. The organs of the body are bundles of ideas which have organized themselves about a working center. They have their positive pole in mind,

and it is there that we should look for the means to move or regulate them. All people and things that we see around us were first evolved in miniature in mind. So all movements of things and their relation one to another have their impetus in mind. Then if a man at any time multiplied loaves and fishes so as to feed a multitude, the ability to do so rests with all men who have made the necessary connection between the working idea and its outward expression. This can be developed by those who are willing to commence in a primary way and gradually work up to the larger consummation.

In the lesson Jesus represents the *I Am* identity in everyone. Galilee means *action*, which is the first step in every demonstration. Don't expect results unless you act with promptness and order (Tiberias). The "great multitude" is composed of your own hungry thoughts. They want the influx into your consciousness of the Truths of the Spirit. Man does not live by bread alone, but by every word proceeding out of the mouth of God. You go up into "a mountain"—state of spiritual realization—and there rest with your disciples (faculties). You are then near a consciousness of Divine Ideas (Jews) and their fullness of supply (feast).

When you have through affirmations of Truth lifted yourself into this place of Divine Possibility you perceive that it must be made manifest through the exercise of a certain faculty or disciple—Philip, power of the Word. This faculty does not know its real power. It has been exercised only in counting "penny worths" and "loaves of bread" and has no knowledge beyond the realm of symbols. Then the realization of your strength (Andrew) speaks up and he sees a small way into the demonstration. But you know that even a slight perception of the Universal Substance (bread) and the Idea of Increase (fishes—fecundity) put together with the Power of the Word, and the Strength of Faith (Andrew, brother to Peter) will increase until all are filled. After you have spoken these words there will be left in the consciousness a fullness and completeness (twelve

baskets), a rounded out satisfaction which you could never have gotten from any outward source.

Surely this is that Prophet (promise of God) which should come into my world.

QUESTIONS

1. Where do all conditions originate?
 2. What does Jesus represent in this lesson?
 3. What is the "multitude"?
 4. Explain going "up into a mountain."
 5. What kind of ideas do "fishes" represent?
-

I had always known that Christ was my Saviour; but I had looked upon him as an external Saviour, one who did a saving work *for* me from the outside, as it were; one who was ready to come close alongside and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I knew something better than that. At last I realized that Jesus Christ was actually and literally within me; and even more than that: that he had constituted himself my whole life (save only my resistance to him), my body, mind, soul, and spirit; my very self. Was not this better than having him as a helper, or even than having him as an external Saviour: to have him, Jesus Christ, God the Son, as my own very life? It meant that I need never ask him to help me again, as though he were one and I another; but rather simply to do his work, his will, in me and with me and through me. My body was his, my mind his, my will his, my spirit his; and not merely his, but literally a part of him; all he asked me to say was, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Jesus Christ had constituted himself my life—not as figure of speech, remember, but as a literal actual fact, just as literal, just as actual, as the fact that a certain tree had constituted itself this desk on which my hand rests. For "In him were all things created, . . . and in him all things consist"; and we are a part of the body of Christ.—*Charles Trumbull.*

THE BORDER LINE

"I will judge you in the border of Israel, and ye shall know that I am the Lord."—Ezek. 11:10.

To the land of Canaan, the Land of Promise, was given a certain boundary line within which the twelve tribes of Israel received their allotments. Outside were the nations. Israel represented the highest attainments of that age; and, including the ecclesiastical and hierarchical institutions, with laws, symbols and ceremonies, it was typical of the ultimate goal of the human race.

But its very name, Canaan (*lower country*), signified the lower plane of life on which the mass of the people stood, and still are standing. It was a "shadow" of the future glory of Israel, and of the "land above." The meaning of the word *merchant*, "A merchant, the balances of deceit are in his hands" (Hosea 12:7), is also significative of the degenerate condition of the people.

Generation is the ground on which all of the lower propensities are built. The love of money, wealth and property, comes next. "The love of money is the root of all evil." But this root grows deep in the ground of generation. The love of money and generation are very closely related. In generation there must of necessity also be developed a faculty to provide for the continued existence, growth and preservation of offspring. And as generation and death are complementary to each other, i. e., the one necessitates and implies the other, these faculties are derived from the same innate desire, the love of life—the instinctive impulse of self-preservation on the lower plane; the father-mother qualities in nature.

"To buy" and "to trade" signify to acquire truths and knowledge of spiritual things, and of all that is good and true; and in the opposite sense, of all that is false and evil. These two faculties (amateness and acquisitiveness) are therefore related as the will and the intellect, and form the basis of character. A third faculty, which is a resultant of the two former, is the love of power or rulership, expressed

in nature as the instinct of self-defence, or destruction of enemies.

These three are the principal lusts and desires of the natural man, and according to these we are judged, "For all that is in the world, the lust of the flesh [generation], and the lust of the eyes [greed], and the vainglory of life [love of ruling], is not of the Father, but of the world" (I John 2:16).

All temptation also has its rise in any one or all of these natural desires, as exemplified by the temptations of the Lord Jesus (Matt. 4), and of the temptation of Eve in the Garden. Here is the border line. Sooner or later we all come to this border line, individually, as a people, or as a nation. Here we are called upon to give up all desire on the lower plane, that we may desire the spiritual and divine treasures. If, at this critical period, we take a firm stand and, in the power of the Spirit, conquer and subdue the natural man, we pass over the border into the spiritual state. But if we yield to temptations and remain on, or return to the natural plane of the flesh and the world, we cannot escape, until, perhaps, after many incarnations, many lives of experiences, sufferings and judgments have passed over us; then we at last come to the same border line again. There is no other way, no other door than the way and the door of Jesus—the spiritual birth, or regeneration.—*Gunnar Naumann, in "Bible Review."*

In what prayers do men allow themselves! Prayer that craves a particular commodity—anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end, is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg.—*Emerson.*

Keep thy heart with all diligence."

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

August 20 to September 20, 1913

Held daily at 9 p. m.

*The Spirit of Honesty, Promptness, Efficiency
and Order is now Expressed in Me, and is Mani-
fest in All that I Think and Do.*

PROSPERITY THOUGHT

August 20 to September 20, 1913

Held daily at 12 m.

*I rejoice in giving freely and fearlessly for the
spiritual education of men.*

PROSPERITY THOUGHT

Solomon, the wise proverb maker said, "There is that scattereth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty." The sowing of grain is an illustration of the thought in this text. By sowing it increases; by withholding the seed, failure to scatter it in the soil, increase is made impossible, not because of the will of any arbitrary God, but because of the law of sowing and reaping, which is universally recognized. "He that soweth sparingly shall reap sparingly; he that soweth bountifully shall also reap bountifully."

This law is not confined to the realm of what is called Nature, but is universal in its working. Men are even finding that it applies in the world of money, as Solomon long ago declared. A scattering, or use of money, multiplies it, while hoarding it prevents increase.

But the spiritual minded man does not make selfish use of the law. He gives because he loves to give, and desires to fulfill his part in the law. He can say in all confidence, "I give fearlessly and freely. All that I give returns to me with increase." But it is often beneficial to omit the second proposition from his statements, for by so doing, he throws himself the more completely upon the Law, and silences entirely that selfish self which might lead him almost unconsciously to give for the sake of the return—the increase.

So this month instead of claiming much for ourselves, we are opening wide the other door, and pouring out of our consciousness of spiritual abundance a rich bounty upon all who are not yet awakened to the knowledge of God as their Resource, their All. Of course we know such a fearless declaration of our faith in the Law will bring to us increasing consciousness of the true riches, but we are thinking this month of giving blessing out to others, rather than seeking it for ourselves.

Therefore we say with faith and gladness, "I rejoice in giving freely and fearlessly for the spiritual education of men."

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

EXTRACTS FROM LETTERS

A definite purpose and a steady unwavering faith in your power to accomplish are necessary to the demonstration of prosperity. Uncertainty, changeableness about what you wish to do, keeps the forces disturbed, confused, weak, fruitless; while *decision, positiveness*, gives them a direct powerful action in you and in your affairs, so bringing success. Therefore cultivate decision, and overcome all the wavering states of mind that you have built up through uncertainty.

* * * *

It must be that the "Lord of the Harvest" who is overseeing and directing all the readjustment that is going on in the world now, includes you and your affairs in its care. You cannot escape this readjustment and should not wish to. You cannot walk in line with the New and at the same time keep step with the Old. You must march under whatever orders the "Lord of the Harvest" gives. Naturally they will differ from your own ideas and plans formed from your limited viewpoint, and so it is well to look away from what seems to concern you personally and get a broad, high view of what the turmoil in the world and in you means. Then you will the more readily give up all obstinacy in holding to your plans. Perhaps obstinacy in you does not come as much from a willful desire to have your own way as from neglect to study the great Plan which is being worked out and of which you are a part.

* * * *

Following the teaching of Jesus leads one out of the personal into the universal. All the limitations of family and nation are broken down by direct obedience to the commandment and sayings spoken by Jesus, and you come into a

freedom and largeness of life that you cannot know while clinging to the selfishness of "my family," "my country," "my" anything. You become a citizen of the kingdom of Christ, which is not confined to any country or race, but includes them all as fast as they are redeemed. All the sayings of Jesus about overcoming the selfishness of personal relationships have to be met and lived up to by every one in the regeneration.

* * * *

The outer phase of the kingdom in which the earth is to be redeemed and the will of God be done perfectly in all the external, depends upon finding and bringing forth of the kingdom within man. Studying merely the external takes the attention entirely away from the real source of the power and wisdom necessary to rule the nations in righteousness. A great individual overcoming work is necessary, each who would have place, overcoming in his own consciousness all the errors of the Adam man—his uncontrolled appetite, his lust, his selfishness in every form. This individual overcoming should have the emphasis; the external will take care of itself in Divine Order, under the law of mental action which brings into manifestation whatever ideas man holds in mind. As he now brings sorrow, disease and death through living in the fallen Adam state, and thinking and expressing its errors and sins, so by holding in faith that he is entirely free from everything pertaining to Adam, and is risen up into the consciousness of life and purity and perfection as it is in Christ Jesus, he will express life, health and all the desirable fruits of righteousness.

* * * *

Please explain the statement, "The Oriental doctrine of reincarnation limits this." This statement occurs on page 526 of December UNITY. * * *

Our understanding of the Theosophical teaching is that many ages must pass before man can come to the spiritual understanding necessary to free himself from mortal birth and death. That is the "Oriental limitation" to which reference is made. Of course we know there is a great diversity of teaching, but the burden of the Theosophical doc-

trine is a long drawn out submission to the mortal law of death and birth. In the Divine Law this is without power, and the quicker we realize it, the sooner we shall come to the Jesus Christ standard and overcome death.

* * * *

How many brothers and sisters had Jesus of Nazareth?—G. W. G.

Jesus once asked the question, "Who are my brethren?" He is doubtless the best "authority" as to who are his brethren, and his answer to his own question was: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Jesus evidently considered relationship through a heavenly Father more important than mere fleshly relationship. In this connection it may be well to consider that neither the first man Adam, nor the second man Adam was conceived in lust; man was not the father of either; God was their father (I Cor. 15:45; Heb. 1:2-12; 2:11-17; Luke 1:32-35; Gen. 2:7).

If we are to consider relationship according to the flesh, the sons and daughters of Joseph and Mary could have been only half-brothers of Jesus. Matthew is the Bible authority which gives the names of these half-brothers as James, Joses, Simon and Judas (Matt. 13:55, 56); and the half-sisters were not even named.

These half-brothers did not believe in Jesus at first, but later, one at least seems to have become prominent in the church (John 7:6; Gal. 1:19).

"If any man have not the Spirit of Christ, he is none of his;" this is the essential relationship. We may all become brothers of Jesus Christ by being regenerated by and born of the Holy Spirit. "Christ in us" is the relationship wherein is our only "hope of glory." To enter into this relationship one must crucify or disintegrate the sin- or lust-consciousness felt in our members, after which by embodying the Word of Spirit and Life, the Christ-consciousness may be formed within us, and we may unify, or become one with it, by entering into it in faith and letting it fill us as love—we in Him and he in us.

The Spirit of Honesty, Prompt-
ness, Efficiency and Order is now
Expressed in Me, and is Manifest
in All that I Think and Do.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The only healing Power is God, and to him all power and glory as the Great Physician be ascribed. His glory and honor cannot be divided with drugs and medicine, or with anything that the mortal places his faith in for health.

The healing power of God is made active in the consciousness of man by the spoken Word. "He sent his Word and healed them." Those who preach the gospel are commissioned also to heal the sick, and in obedience to the commission, the Society of Silent Unity speaks the life-giving, healing Word of God for all who request their prayers.

Following are extracts from a few of the many letters received by the Society, acknowledging the power of the spoken Word to quicken, heal, free and prosper all who receive that Word in faith.

HEALTH

Columbus, Ohio—Just one month ago I wrote you, asking for treatment for tuberculosis. I am getting along splendidly. I am practically well, in fact, and will not need further treatments. I am very grateful to you for what you have done for me, and in bringing me to know God better. I well know that God will bless you in all your undertakings.—*F. E.*

Buffalo, N. Y.—I will write you a few lines to tell you the goiter has entirely disappeared, also the nervousness, and my stomach is much better. You may discontinue treatments. I thank you for the help you have given me, and I am more than grateful.—*Mrs. P. H. K.*

Lawrence, Mass.—Some three months or so ago, I wrote you for treatments for a small bunch on my breast. As it has practically all disappeared I think you may discontinue treatments. My heartiest

thanks are yours, for you have helped me in more ways than one.—
E. M. H.

Salt Lake City, Utah—Within the last two weeks there has been a marked improvement in the movements of ankle, a perceivable lengthening of the limb. The tract, "A Sure Remedy," is a great help to give me the straight and narrow way.—*E. A. B. P.*

Edgewater, Colo.—I wrote you some time ago for treatment which you may discontinue, as I have fully regained my poise. In June, 1910, the doctors told me that I must undergo an operation for what they claimed to be cancer of the stomach, also floating kidney. They said there was only a chance of my recovery as the heart was so weak. Just at this point I received a sample copy of *UNITY*, and here I must say praise be to the Father. That same day I sent my subscription for monthly *UNITY*. How I feasted on the food in my sample copy until my first regular number came. I slept with the magazine under my pillow and the concentration leaf I placed over my stomach. This was the affirmation I made: "My Body is the Temple of the Living God, and where God is there can be no place for anything called cancer. I know that every organ is in its proper place. I affirm in the name of Jesus Christ that I am well and whole. Father I believe it is so now." In three weeks I was doing my house work. When asked what I was doing, I answered, I am trusting the God who made me to heal me, and he did. Now you must understand my feeling of shame in writing for treatment and giving a name to it, but there was a lesson in it all for me, and I am happy to say that I have taken up the teaching and work of Practical Christianity and am a worker in the field. In the name of God I thank you.—*Mrs. C. E. A.*

Salt Lake City, Utah—I wrote you hastily on the 16th for treatments for head and spinal trouble, which caused a touch of paralysis of left shoulder and arm which had continued with no relief since May 5th. No one can realize either my physical or mental suffering. I mailed you a few lines hurriedly and I fancy you must have received my letter Monday a. m.; anyway shortly after nine a. m., I commenced to be conscious of a spiritual awakening, and the old perception of Truth so familiar to me commenced to crowd in upon me and the light and sunshine of God's presence seemed to enfold me, and that awful blackness of despair and suffering which, despite my own efforts in the beginning seemed to drag me down, passed away, and I praised and thanked God. I knew I was healed and have improved ever since. The shoulder and arm responded in a very few days.—*Mrs. J. E. A.*

San Francisco, Cal.—Little D. T., for whom I asked treatments a short time ago, is now quite well, and it will not be necessary to continue treatments. The physician called by D.'s mother did not state positively what he thought the illness to be, but upon com-

sulting with another doctor they pronounced it most positively to be "tubercular meningitis," and said it would be only "a matter of time." Before my letter had time to reach you D. improved greatly. The so-called symptoms gradually have disappeared, and the little girl is as well as ever. Thanks to the Father and to you for your kind assistance.—*A. A. B.*

Los Angeles, Cal.—Several weeks ago I wrote you for treatments, and I wish to express my gratitude to God and to you for help received. My stomach trouble, very serious and of long standing, is healed, and my eyes are much improved. Financial matters are looking better and I rejoice and praise God for health, peace and prosperity. I sincerely thank you for the loving prayers and help you have given.—*Mrs. E. W.*

San Jose, Cal.—I want to thank you for all our heavenly Father has done for me through you. When I look back a few months ago it seems like a horrible dream, but how thankful I am words can never express. I feel quite myself again, and can eat anything now, and just think, three months ago, I could not take a drink of water without awful distress afterwards.—*Mrs. C. H. G.*

South Braintree, Mass.—I have been so busy getting ready to move and getting settled that I neglected to write to tell you how effective your treatments were for my sister. I was in great mental distress when I wrote you. My sister was seriously ill with pneumonia. She improved steadily from the time I wrote, and since her recovery she tells us that she thought she was dying. I made the affirmations constantly during her illness and her life was spared, for which I am thankful.—*M. L. D.*

Falconer, N. Y.—Miss L. E. A. was cured from eye trouble and has completely discarded her glasses. And all this came from help through Unity.—*M. P.*

Auburn, Ind.—On Thursday morning, May 8th, 1913, I laid my glasses away for good, although I could not read a sentence of ordinary print without them, for I had worn them for twelve years. To my great surprise on the following Sunday I was able to read *Weekly Unity* nearly through and read it understandingly. "Thou shalt decree a thing and it shall be established unto thee." I say with the Psalmist, "Let everything that hath breath praise the Lord."—*Mrs. J. H. K.*

Parma, Idaho—I have taken my glasses off. Never have my eyes been so comfortable. Thanks and praises to the Love that through UNITY was given me.—*M. P.*

Pulaski, Va.—My little daughter seems entirely healed of bed wetting. This after we had exhausted every other means. You may stop treatment. We are grateful to you and God. My business keeps prospering.—*B. C. T.*

Mukilleo, Wash.—My head and throat are healed. I am so

thankful. The doctors had tried for seventeen years to cure my throat, and finally said I could never be cured.—*S. M. W.*

San Francisco, Cal.—My son, to whom you gave your loving help, is doing nicely. I could not ask for a better boy, as to his conduct. He has a nice position and takes a deep interest both in his work and studies, and is home most evenings, and when he does go out returns in proper time. My little friend, Mrs. C., D., for whom we asked treatments last winter, and who was paralyzed from her hips down, is able to superintend her house of eight rooms, going up and down stairs with very little difficulty, and is rapidly coming to her normal condition. She visited me last week and asked me to write and express her gratitude for your help and that she and husband, who was a disbeliever, are coming into the Truth.—*Mrs. R. D.*

Newark, N. J.—I am ashamed that I did not write you weeks ago and tell you that my illness left me suddenly—in fact, I suddenly realized that I was no longer troubled and did not even know when it went.—*N. A. B.*

Roswell, N. M.—A week ago my son was taken very ill with a high fever. His fever continued until the doctor said it must be typhoid, as we could not break it. I telegraphed you and how thankful I am to say he is now up playing and happy. I thank God every day that I learned of you, for you have helped me more spiritually and financially than any minister ever did.—*Mrs. J. C. W.*

Salt Lake City, Utah.—I have made a most remarkable recovery from an ailment of more than eighteen months standing, and the most remarkable part of it is that I began to improve from the day on which my letter was mailed to you. It is hardly necessary for me to assure you that I thank God and your devoted selves from the bottom of my heart.—*B. E. B.*

Atlantic City, N. J.—I thank you for all the help you have given me. My boy has improved steadily. It is wonderful to see him now, and see how he has improved. He is robust and healthy and a regular boy, noisy and self asserting, instead of pale and sickly and quiet. He eats almost everything. Every time I look at him I feel so thankful to you for the help you gave me, and to God for the blessing of his health.—*Mrs. A. P.*

Monday, N. M.—Your letter received Saturday. Two days after my letter was sent, the pain left me and have not had a return of it.—*C. A.*

San Antonio, Texas—Thank you very much for helping me, my heart is better and I hope it will soon be normal. I feel stronger and have worked harder for the last two weeks.—*N. F.*

Moro, Ark.—You need not treat my son any more, as his cough appearances have disappeared.—*G. M. H.*

Wakefield, Mass.—My last letter to you for mother was an appeal to relieve her from lameness which was very severe at the time, and

it was marvelous how absolutely you helped her of that. As soon as my letter reached you she was better. I do thank you so much for the good you are bringing me. I am so much better and I am sure I shall be all well before many more months.—*E. A. G.*

Meadville, Pa.—Your letter is received in reply to my request for treatments for my husband. He is very much better and is working. I want to thank you for the good you have done us since reading UNITY. Great peace has come into our home and I do not worry so much and am trying to realize my oneness with God more each day. These beautiful Truths I want to understand better.—*Mrs. B. M.*

Hood River, Ore.—I have been waiting to send a love offering before writing to you to discontinue treatments for my baby and me. His eye is perfectly well and has been ever since we received your letter. You don't know how thankful we are to God and to you. He is now "perfect in every part." We are at last out of that poverty delusion and getting a start toward the right road to prosperity, thanks to your kindness. I am very nearly well and it seems wonderful to be able to do my work each day instead of putting it off until I was able.—*Mrs. M. T. M.*

Brooklyn, N. Y.—You helped me wonderfully a few months ago in regard to my having attacks of melancholia at certain times. I feel like a different woman and am more than grateful for your kind effort. in my behalf.—*A. B. T.*

Portland, Ore.—I have had such help from your treatments in the past that I am writing you again to help me overcome stomach trouble. I wish to tell you that my friend, T. M. G., for whom I asked treatments some time ago, has been very much helped in many ways. I asked for treatments for general health for him, and in a week he had sopped the use of tobacco and coffee and he has since gained about twenty pounds in weight, and says he feels better and happier than ever before in his life of forty-three years. I thank you most sincerely for such great good for him and also for your loving help to me.—*Mrs. H. E. C.*

Montreal, Can.—About a week ago, in my fright and despair, I asked for help from you. I am so much better I cannot wait longer before writing to express my gratitude to you. Please continue your treatments until I am perfectly well.—*I. W.*

Carbondale, Pa.—Thank you for your letter of help and strength. I feel the faith striving and growing within me. Peace comes to me more and holds me more firmly. My friends say that I look happier and the expression of strain and tension and hopelessness is not on my face now. I am so glad and so grateful. I am so glad to tell you also that my son is improving; that alone is the most wonderful relief. I am inclosing a thank-offering.—*Mrs. O. H. H.*

Joplin, Mo.—I have a most encouraging report at this, the end of my first month's treatment. I am much better, throat and stomach both responding beautifully to treatment. I am learning to know that God is not only able but willing to do for us all that we need. Through reading "Christian Healing" I am coming to a clearer knowledge of the Truth. My son is being helped even more than I had hoped, so please continue our treatments another month. I am so grateful to you; money could not buy my present hopeful, peaceful mental attitude.—*Mrs. A. L. F.*

New York, N. Y.—I wrote you for treatments for an abscess in the leg. It was a very ugly sore which extended all through the leg, and was enough to make one fear who did not know the Law, but I was so sure of your work with the Divine Mind. The next day I was much better, and it kept getting well so miraculously that we can hardly believe it. I am now able to go about my business. I thank you and Divine Love. It looked at first as if I would lose my leg.—*C. Z. K.*

Washington, D. C.—About a month ago I wrote for treatments for my husband who has been suffering with rheumatic trouble for months. It was not long before I saw a change for the better, and three weeks since he commenced to improve noticeably and steadily. I feel that he has turned the corner, and my faith is firm in the wonderful healing power which I have learned to call upon for every need, and which never fails me when I ask aright. My own condition is improving under your treatment, and I believe we shall both regain our perfect health in good time. With heartfelt gratitude for all you are doing for us.—*Mrs. A. P.*

Columbus, O.—I wish I could express my gratitude to you for the good you have done my friends and family. Mrs. M. was able to be up the next day after I telegraphed to you, and is well again. The baby's eyes are well, and how they do rejoice, for all doctors failed. Mr. M. is a new man in spirit, just as happy as he can be, and expects soon to be perfectly well.—*M. L. J.*

Como, Mont.—I telegraphed you for treatment for eczema on face, hands and elsewhere. Half my chin was covered and it was spreading on the side of my face and gave me much discomfort and annoyance. Two days after I wired it began to heal, and in a week was all gone, just as I hoped and expected, and I am truly thankful for your help.—*H. A. P.*

Seibert, Colo.—I wrote some time since asking for treatments for rheumatism. My pain and trouble left me and I am feeling well, and my faith in God and in the power of the Spirit has been strengthened. I thank you for the help you have been to me.—*E. L. N.*

Brockton, Mass.—I am so grateful for the help that you have been to me. This month would have been so hard without the Word you spoke for me. I felt that you were with me all the time.

and you have made life very different to me. You may discontinue treatments, for I feel that I have the strength and power within me and that I should rely more upon myself.—*Mrs. H. D. S.*

Kansas City, Mo.—Please discontinue treatments for me, as I am well. I thank you for physical healing, but more than all for the help I have received spiritually. I had a wonderful demonstration of healing Saturday evening. I had such severe pain in my right lung that I could not draw my breath, and could not help crying out with the pain. I realized, "Christ is the only physician who can give present relief." I sent out loving thoughts to all my friends, and forgiveness to all who misunderstood me, then I centered my mind on Christ within and the Omnipotent One and spoke the word of healing. I turned cautiously on my side and drew a long breath, and found the pain had left me entirely. I was made whole in less than half an hour. "I have touched the hem of his garment and am made whole."—*Mrs. O. P. H.*

PROSPERITY

Charleston, Ill.—I wish to report that I am getting along nicely. Your prosperity treatments are certainly bringing blessings to me. The school closed last week, and I am re-employed for next year without a dissenting voice in the district. I know that success even beyond my own expectations was due to your prayers for me and I am truly grateful. Last December I was without a position and in debt, and I am now free from debt and have a good work for next year.—*I. C. B.*

Fredonia, Kans.—I wrote you last October for prosperity treatment, and we certainly have been benefited beyond our expectation and we do feel very thankful to UNITY for it was all so new to us.—*Mrs. J. L. H.*

Potts Camp, Miss.—I received last Saturday a letter notifying me that I had been chosen to fill the position which I so much desired. I wonder if you can have any idea what that letter meant to me, after my long year of waiting. I do not know how to tell you, I was inexpressibly glad and grateful, and my faith received new impetus. My work is to begin in September.—*L. M. B.*

San Francisco, Cal.—I am sure you will rejoice with me when you receive this letter for I bring you glad tidings of great joy. God has greatly blessed me through your knowledge of the Truth which enabled you to give me the help so much needed to bring into manifestation my abundance. This beautiful thought has come to me and is abiding with me, "My cup runneth over." Unity is such a help to me. I am so grateful to the Father who discovered you to me. I am giving what help I can to others, as I too want to be of service. I am sending you a love offering, with God's blessings.—*H. S.*

Butte, Mont.—I want to thank you for the help you gave my husband and me. When we moved here everything looked dark. I wrote and asked you for treatments for prosperity and success. My husband got work, has not lost a day and is feeling much better. We were able to meet our debts and the future looks brighter; for all of these blessings I can bless you for teaching us to look to God for our blessings. I see so many around me that would be happier if they would read UNITY. It came to me when all was dark, like a ray of light and hope and as God helps me to understand my oneness with him.—*Mrs. S.*

Long Beach, Cal.—I wrote you some time ago in regard to finding a new location. I succeeded and only the hand of God could have possibly arranged things as orderly as they came. I praise God for the glorious success. Inclosed find love-offering.—*Mrs. K.*

Jamaica Plains, Boston, Mass.—Just a few lines to let you know that things at our house are beginning to straighten out beautifully. My husband has worked steady for two weeks, my rent is paid, and other bills are getting paid up. God bless your good work. My heart is full of gratitude.—*M. T.*

Bronson, Mich.—I am very glad to report that through your efforts in my behalf I secured a school, and one paying more money per month than I have as yet received.—*C. I. C.*

Eveleth, Minn.—April 13th I wrote you for treatments. Surely the Spirit has guided me ever since I appealed to you for help. Some apparently impassable walls have melted into nothingness, or I have found doors to open at the touch of the Father. "The fearless power of the Spirit goes before and makes easy the way."—*Mrs. M. L. B.*

Foxboro, Mass.—I wrote you for help in healing my husband, also for prosperity treatments. We wished particularly help in selling our farm, which for five years we had had up for sale and in the hands of several real estate men, but none of them had gotten even a bid on it. So about two months ago I wrote you, and in a few days another real estate agent looked it over and said he thought he could sell it for us. He has done so and we are to receive all our money for it today.—*Mrs. F. M. T.*

Ridgewood, N. J.—During the last two days there has been a decided improvement in my affairs and I know that I am going to be successful. I constantly keep in mind that the Spirit is guiding me and gives me success. Gradually I am learning to shift the responsibility and simply do my work to the best of my ability, leaving the results in the hands of God. I am also ceasing to worry about the future and already feel happier and calmer than I have in months. You who have experienced it will understand the feeling of rest and peace that is taking possession of me, as I realize that I am God's child and that he is blessing me, because I am learning to trust him without fear.—*H. V. B.*

Rochester, N. Y.—I am praising God, and my heart is filled with gratitude to you for the complete restoration of my eyes, for which I requested treatment a month ago. Every such blessed demonstration means the growth spiritually of another firm step higher in the foundation upon which Christ in me is made manifest. I wonder more every day how people live at all without knowing about Unity. I am one of four sisters, all of us in middle life, who have studied the Unity teachings some years. We have all realized and spoken how wonderfully it has changed our entire view of life and our thought, seeing a great change in five years. But we never knew until recently that any change had taken place upon which people would comment, who know nothing of the Truth, but now when meeting people socially, we are often asked "Why are you always so cheerful, accepting so calmly whatever comes?" Then we have the opportunity to tell them. One night recently there was a hard frost at home. People were frantic because their cherries and strawberries were to all be ruined. I said to Mr. M., "God takes care of us and will protect our cherries and strawberries. I know they will not be hurt." Somehow I felt sure they would not. I waited some days after before mentioning it, but they were not hurt, in the least, but those fruits all over the city in other gardens were ruined, turned black. It makes "God in us" seem so blessed and real when such demonstrations prove he is always with us, and everywhere.—G. C. M.

Seattle, Wash.—I feel that your financial treatments have helped me. I have a very nice position with good pay. I begin to see things very much differently.—M. C.

Omaha, Neb.—I thank you for the wonderful demonstration of Truth that was given us through your treatments. Only a few weeks after writing you for prosperity treatments, my husband received a most unlooked-for promotion which means a very substantial raise in salary. We are so grateful to you.—Mrs. G. A. R.

San Diego, Cal.—You gave me and my son prosperity treatments last month, for which I want to thank you. He got to C. and went to work the next day at more than double the money he was getting here. My oldest son, who is also there, wrote and said, "Mother, you must have given me a prosperity treatment, too, for in one week I have been promoted four times, each position better than the other." My boys are beginning to learn the "truth that makes them free," which is better than silver and gold. I thank God that the monthly UNITY was loaned to me. It was the one thing needful to lead me into the kingdom.—A. G. W.

Maplevalley, Wash.—I am glad to know of the law of abundance and plenty that God has put here for everyone to enjoy, but best of all is the spiritual awakening I have had. I look to God now for everything.—M. M.

San Anselmo, Cal.—I thank you with all my heart for your

prayers and for the wonderful results we have had and are having daily. Our financial affairs are in much better shape, and money comes in from the most unexpected sources. My whole life is changed.—*C. J. C.*

Lauderdale, Fla.—You may discontinue treatments just now, for I feel that we have been abundantly supplied from the Source of Good, for which I am truly grateful. I believe that you are doing a magnificent work in leading the world into a more vital and sane Christianity.—*H. D. C.*

Hood River, Ore.—We want to thank you for your help and tell you how much good it has brought us. We are beginning to understand Unity a great deal better. God has surely brought us a great deal this last month. A friend offered us his house to live in and care for, and my husband began work yesterday. My health is also very much better.—*Mrs. M. T. M.*

Vienna, Va.—I feel that I must write and tell you how the Lord is sending us prosperity this spring. Everything seems to be working for us and right with us now, whereas, a few years ago, before I knew anything about Truth, everything seemed against us. Let me tell you some of the good things that have happened to my husband and myself. To begin with, this spring when the mortgage on our home came due and we were receiving threatening letters from the lawyers, I did not lose heart, but kept affirming that the Lord was with us, and I would have no fear, and sure enough a way appeared whereby the interest was paid and the mortgage renewed for two years. Again after my husband had planted a very large garden (our summer boarding house is so dependent on a good garden) there was a killing frost, and I believe there was not a single family in the neighborhood who did not lose something. Some had acres of grapes killed, others potatoes, fruits of all kinds, but we escaped without a single loss. Not even the smallest vegetable on our place was killed, while weeds nearby were. Doesn't it seem like a miracle? However, knowing God's protecting care of those who have faith, I can see in it only the working of the Law. Again some friend has become very much interested in our boarding house and is of her own accord fixing up the rooms to make them attractive for the guests, buying new shades, curtains, rugs, etc., for about sixteen rooms. This is quite a help to us. The Lord bless you all.—*Mrs. H. C. W.*

Los Angeles, Cal.—I asked you to help me to get work, and about two weeks later I just seemed to fall into a position with more salary than I ever expected and everything is going much better than ever.—*Mrs. M. C.*

Bozeman, Mont.—I wish to thank you over and over again for your prosperity treatment, as it has benefited us greatly. Mr. S. has had two raises in wages since you started the thought for us.—*Mrs. S. F. S.*

FREEDOM

Philadelphia, Pa.—I am deeply thankful to be able to write you that my son is healed of the drink habit, for which I wrote to you for help a few months ago. He also seems changed for the better in other ways, for which I am very grateful to God. Inclosed find a token of love, and may God bless you for your loving help.—*Mrs. W. M.*

San Antonio, Texas—Some time since, about two and one half months ago, I wrote you in regard to my husband who was drinking and destroying himself. He has been steadily improving, and has not touched any thing in four weeks, and says he is never tempted or even reminded of the evil thing. I praise God constantly for what he has done, and for the result of your treatment through your faith and prayers.—*Mrs. B. S. B.*

Hull, England—It gives me great pleasure to thank you for what you have done on my behalf. I likewise wish to thank you for my mother-in-law who wishes to tender her sincere gratitude for the help you have given in behalf of her other son-in-law for the drink habit. I am delighted to tell you that he has been steady now for four weeks. Thank God.—*W. E. B.*

Malden, Mass.—I want to tell you first of my son, for whom I asked treatments because of his habits of smoking cigarettes and a slight profanity. For some time I have known he did not smoke at home, but did not know the conditions when at the office. He told me Saturday that he had not smoked for some time.—*Mrs. S. W. S.*

Kansas City, Mo.—Inclosed you will find five dollars. If I could send you five hundred times this much it could not pay for what you have done for me. My stepson is just doing fine since you treated him for the drinking habit.—*Mrs. L. J. K.*

Lordsburg, N. M.—I wrote you about one month ago, asking to be enrolled as a member of Silent Unity and also asking you to help a friend of mine. Now I hear everybody remarking about the change in him. While he has not entirely quit drinking, he cannot be called a drunkard any more and I know it is only a matter of a short time until he will not be drinking at all.—*M. L.*

Los Angeles, Cal.—I am very glad to report that my son has not touched liquor since I wrote you last. I have great faith in him now. He says that he has stopped it for good.—*Mrs. M. E. T.*

AWAKENING

I will now send in my report, but I hardly know how to begin, for I am so full of joy. The great light has been given to me. There is no "think" or "guess" work about it. It is the actual truth. I have been seeking for a long time, but could not find how to make use of what I did know. I could stop pain in myself and others,

but there was something that kept eluding my grasp; now I have it. I can pick up my Testament and read, and it does not mean anything like I once thought it did.—*Mrs. M. I. K.*

San Diego, Cal.—I feel like a new woman in every way and am again awakened to greater understanding. My soul is filled with gratitude. How blessed to be the holy messenger, sending kind words to those who simply need to know God, as he is.—*Mrs. E. W. L.*

Seattle, Wash.—About six months ago a friend of mine who knew of my condition wished me to write you, as it seemed that there was no end to my disappointments in any way. I was almost a wreck, as my business affairs were at a standstill, and my domestic affairs were nearly driving me mad. My health was going and my mental power weakening more every day. Now I had always been a business woman, had been in some sort of business ever since I was fourteen years old. I realized that I should be at my strongest point in life, but I gave up discouraged. From the moment I wrote you my first letter, the sun broke through the clouds, and I am seeing things so differently today. I am reading all the literature you send me, and the words are golden. I thank you for the benefit I have received. Inclosed please find my love offering.—*K. M.*

Franklin, N. H.—I gladly forward you names needing your help, and wish they might be blessed as I have been. I have no language to convey to you the blessings and comfort your teachings and interpretations of the teachings of Jesus have been to me. I never commenced to live until I became a member of your society. Two years ago I finished the twelve lessons in the correspondence school. This spring I have revised all of them, and I understand them now much better than I did the first time. My spiritual understanding has been quickened, and truths before unseen are felt and understood as never before. May your good work continue.—*Mrs. S. P. A.*

Currie, N. C.—You have helped me wonderfully, through Jesus Christ, to realize the Holy Spirit which is within—within me as the giver of all good gifts, as my life and health; as my peace and joy, from whom comes all my comforts.—*A. M. T.*

Ada, S. D.—I wrote you a year and more ago, and your treatments and the knowledge you gave me of Truth have been a greater blessing than words can tell. I was healed and blessed.—*W. K.*

San Francisco, Cal.—I should have answered your letter sooner, but from your letter and booklet and several numbers in May UNITY I have had such a feast of fat things that I can't express my delight and satisfaction. I am trying to have a continual thanksgiving. The names of my festival are "Judge righteous Judgment" in March UNITY, and "Preserving the Unity of Soul and Body," "Twelve Fruits of the Tree of Life," "Spiritual Law of Purification," and "Temple Talk Extracts," in May UNITY. In these articles I found questions twenty years old in my consciousness answered.—*Mrs. I. A. H.*

NOTES FROM THE FIELD

The Unity Society of Practical Christianity, 305 Madison Ave., New York City, is under the leadership of Mrs. Annie G. Shackelford during Mrs. Van Marter's absence on vacation.

A number of people who are interested in Unity teachings in Sioux City, Iowa, are meeting with Mrs. W. E. Richards, 2811 Pierce street, every Tuesday evening. Will all UNITY readers in this city unite with Mrs. Richards that a goodly number may be enrolled?

Miss Edith J. Griswold, River View Manor, Hastings-on-Hudson, N. Y., has again taken up her class work in the study of Truth. Call upon Miss Griswold for further particulars.

The Detroit New Thought Alliance, Detroit, Mich., has changed its name to "Detroit Metaphysical Alliance." A welcome is extended to all who may call at the rooms of the Alliance, 318 Woodward Ave.

Mrs. Nellie H. Chatterson of San Antonio, Texas, has added a Wednesday night study class to the other meetings held at this very flourishing Center of Practical Christianity. The address is 309 Garden St.

Mrs. M. R. Dorman, Aiden St., Eugene, Oregon, reports that a very interesting class of about ten ladies meets once each week at her home for the study of "Christian Healing."

The Irvington Center of Truth, 715 Thompson St., cor. E. 21st, Portland, Oregon, is the last new Center which has been reported to us. Mrs. Florence Belle Crawford is leader and teacher, also ministering to the needs of her people in healing service. Meetings Sundays at 11 a. m., and other meetings through the week.

When Mrs. Annie Rix Militz, of Los Angeles, founder of the Homes of Truth in California and editor of *The Master Mind*, recently visited Kansas City, she delivered two excellent addresses before the Unity Society. These addresses have been published in the *Weekly Unity* and can be obtained by purchasing the issues of May 21st, subject, "Love," and May 28th, subject, "Go Ye Into All the World and Preach the Gospel to Every Creature."

Lectures on Divine Science are given in Metaphysical Hall, Huntington Chambers, Boston, Mass., every Sunday at 3 p. m., Robert Charles Hannon, speaker. All are invited. Mr. Hannon is

also editing and publishing a monthly magazine called "The Science of Life and Health." Address R. C. Hannon, 39 Eliot St., Jamaica Plain, Boston, Mass.

Clara C. Albaugh has established a Unity Center and branch library in Oskaloosa, Iowa. She has associated with her Mrs. Katherine Caldwell. Meetings are held Sunday at 3 p. m. Teaching and healing also as called for.

The July number of *Eternal Progress* has just been issued and with it comes the announcement that the other periodicals published by Christian D. Larson, Los Angeles, Cal., will be combined with *Eternal Progress*; also that the price is to be reduced to fifty cents a year. It may take a little time to perfect this change, but Mr. Larson promises that when it is fully accomplished the one magazine will be a "live wire."

Our *Wee Wisdom* magazine, having attained her majority, is now making her bow to the world with all the graciousness and glorious promise of young womanhood. She celebrates her nineteenth birthday, August, 1913, by coming out as *Wisdom* and garbed after a somewhat more mature fashion. That she may be fully supported in this new venture before the public, she carries with her the guidance of the home and inspiration of the children. Under the formal titles of "The Home Department," "The Youth's Department," "The Wee Wisdom Department," the special interests of each will be carefully presented. Another item pertaining to the new publication will be received most heartily by many readers. "The Story of Lovie," by Myrtle Fillmore, which was begun some time ago in *UNITY*, then again in *Wee Wisdom*, will start afresh in *Wisdom* and be continued until finished. Judging from the large number of subscriptions which are pouring in to the Unity Tract Society, the enlarged magazine will be a success. The price is \$1.00 a year. Kansas City, Mo., and foreign postage, 25 cents extra; Canadian, 12 cents extra.

Tohatchi, N. M.—I wish to thank you, the first thing, for the help I got from the *Weekly Unity*, received yesterday, especially from the lecture, "The Unity of Mind and Body." I have done some extra wrestling the past month. I did not surrender enough to be doped, but thought I was fighting disease, although I knew it was caused by mental states. I thought I had two fights on hand. The lecture let in a flood of light.—*M. B. M.*

Cincinnati, Ohio—Both Mrs. G. and I find so many good thoughts in the *Weekly Unity*, and they have done much to keep our hearts light and to appreciate our blessings.—*B. B. G.*

BOOK REVIEWS

THOUGHTS I MET ON THE HIGHWAY. Ralph Waldo Trine. Published by Dodge Publishing Co., New York City. Cloth, price, 75 cents; postage, 5 cents.

Another of the rich little books from this author who has been a light and inspiration to thousands of seekers after Truth. A dainty gift for any season, and a book to be appreciated by thoughtful persons.

HEALING INFLUENCES. Leander Edmund Whipple. Published by the American School of Metaphysics, New York City. Cloth, price, \$1.25.

A book like this, by an author widely known for the soundness of his writings, will carry its own recommendation. True healing is a subject which appeals to nearly every person, and when based upon spiritual foundations will prove to be a power able to withstand all attacks of disease. Spiritual healing is the restoration of the consciousness of the individual to its primal state of pure thought; pure because unadulterated by thoughts of weakness, inability, sickness and death. Dr. Whipple is an adept in explaining how this is done.

SRIMAD-BHAGAVAD-GITA. Swami Paramananda. Published by the Vendanta Center, Boston, Mass. Price, cloth, 75 cents, postage 5 cents.

This is a new translation from the Sanskrit of this eastern classic and it is called "The Gita clarified" by many who have read it. Those who are familiar with other renderings of this wonderful Aryan Scripture cannot fail to gain new light.

OUR INVISIBLE SUPPLY. Frances Larimer Warner. Vols. 1 and 2. These books are published by the author at Williamsburg, Va., price, \$1.00 a volume. They may be ordered of Unity Tract Society also.

The long promised new edition of Bible Mystery and Bible Meaning by T. Troward is to be ready the first of September. This will be good news to those who are waiting for this really excellent book upon the meaning of the Bible.

CHARACTER, The Grandest Thing. By Orison Swett Marden. Published by T. Y. Crowell & Co., New York City. Cloth, price 50 cents.

This little book takes up some of the grand characters of the world and gives some of the characteristics of their greatness. An interesting and helpful book for those seeking suggestions as to character building.

Put an extra \$1 in with your renewal and have *Unity* sent to two friends. Three subscriptions for \$2.



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One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$2.75

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have many names on the *UNITY* mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of September, you should send us the notice of change by September 5th in order that you may not miss your September *UNITY*. We will greatly appreciate the careful co-operation of all *UNITY* subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of September, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Leonora I Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 931 E. 5th St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Oakland, Cal.—California College of Divine Science, 727 W. 14th St.
Perth, W. Australia—The Truth Center, Viking House, William St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggins, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St. N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

ABOUT THE \$100,000 FUND

Our readers doubtless desire to know how we are getting on with our enlargement fund. It is steadily growing. About \$1,000 has been received, in amounts of \$1 to \$100. We are quite well satisfied with the way in which the law is working. We are establishing with our members a better understanding of the character of this work and their part in it. When this is understood a spirit of co-operation will ensue and a living interest be felt by every reader of our literature.

Let it be understood that this is a Christian work and should be supported by its followers, just as other Christian institutions are supported. This is not a financial venture out of which profit may be had, but it is part of the great educational movement of the race. Churches support their schools and publishing houses, and they are not expected to be pushed into commercial enterprises in order to exist.

We have always stood for a mutual co-operation between those we help and ourselves. We have no way of making the money necessary to carry forward the work. Advertisements, from which most publications exist, are not printed in our magazines. We are teachers and we make no charge to our students. Everything that this school has is at the disposal of its pupils, without money and without price. It is true we have a stated price for our books and publications, but all who apply are served whether they have money or not.

If we instruct you in a law that will help you in all the affairs of your life, should you not in all justice make some return for our

efforts? As the Apostle Paul puts it, "If we have sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

This announcement of our requirements in carrying forward the temporal part of the work has brought us in closer touch with many of our members, and we have had numerous encouraging letters, suggestions and methods for attaining the end. A man who was encouraged to go into business for himself, writes:

"I decided to be a free man, and go into business of my own. I therefore borrowed the capital, and went at it. This is the fifteenth month, and not one month yet that I have not been blessed, and had an increase in business. So far this year I am away ahead of last, and I have every reason to believe that God will bring me to greater and better things, and as he prospers me, I will contribute to the upbuilding of his kingdom here on earth. I have been helped more during the past fifteen months while with you than for the past ten years with other teachers, and I am grateful that God brought me in touch with you. None of this may be worth the paper it is written on, but I do want you to know that I daily pray for abundance of everything for you and your work, and I speak the Word daily for your growth, and success in things spiritual. It has done me good to write this, and I am grateful to you and all your blessed band."

Another business man writes:

"I inclose a draft for \$5 in response to your appeal for financial aid to help your good work along. I have received a great deal of help from your literature, and am sending this contribution that you may benefit others as I have been helped. With my best wishes for your continued good work."

A lady says:

"In response to your request in UNITY inclosed find five dollars. I send it with a heart full of love and thanksgiving, knowing that no place can do more good than to help Unity. God bless you all, especially your president, Charles Fillmore, whose writings inspire one every time you read them. May the day come that not a home will be without UNITY, is the wish of one who has been helped greatly."

And another one:

"Inclosed find check in answer to invitation extended in UNITY magazine. May God prosper the work. I have received so much real comfort and happiness since I have found Unity that my best wishes are that others may profit as I have done."

From away up in the wilds of the Northwest a lady writes:

Your kindly letter with your uplifting spiritual influence is received and highly appreciated. To state that your Prosperity Bank and the *Weekly Unity* are doing good work would only mildly express the progress that the Silent Unity is working in this locality

through circulating the weekly paper and reading the words of Truth from the UNITY magazine, which I have been receiving from a friend. I will give you a few facts. I am improving daily in physical strength and gaining in spiritual strength. An aged gentleman has felt the beautiful influence of Truth that was buried away from God, and now for the past year has reformed. A young man is a convert to the influence of Silent Unity and the testimonial which I have given him to read in UNITY magazine. We have established a school district and harmony among a whole neighborhood, who have been at variance with each other for ten years. I am looking ten years younger with the few months that I have been treated by you dear loving friends. I have gained strength.

One who has been helped tells about it in this wise:

"I want to thank you for all your help, but especially for your treatment of my husband during the last month. I have had so many eye-openers that I rather feel in the class with the woman who wrote, "Our home is inharmonious; please treat my husband." It is so easy to assume this attitude of mind. So I am going to ask you to continue the treatment and treat us for harmony. I had one very valuable realization or rather demonstration this month. One day my husband seemed especially surly and inharmonious, but I managed to be still in word and thought. After he had gone out I thought, 'I am not going to allow any condemnation thoughts to control me. I shall just get to work and do as many kind acts for him as I possibly can, even if he knows nothing about them. So I hunted up buttons to be sewed on every little thing I could think of, and finally placed fresh flowers in his room. It kept me so happy that on his return a cloud just seemed to vanish from his face as he entered the house, and since that time my husband has asked me to do little offices (and big ones) in a manner that revealed that he realized my willingness to be helpful. We are working toward each other in the management of the children also. My way has seemed very hard at times, but I begin to realize that it was because it was my way, not our way nor God's way. I find that environment counts for little when we assume the noble attitude of serving instead of being served. No one is too humble for God to serve with daily bread. It seems strange that Christians should have become so finicky about serving. Oh, yes, I want to tell you about another beautiful demonstration. One evening about half an hour before time for my husband to return I answered the 'phone to hear my husband talking to another person (the house 'phone is an extension of my husband's business phone, having the same number). His voice sounded harsh and my heart sank for a minute. Then I started singing, "All hail the power of Jesus' name." I do not know whether I can just express what this hymn means to me now. It is really an admonition to myself to realize the divinity

in myself and others as the real, permanent individual. I sang this again and again as I prepared supper, and by the time my husband came in I was really so uplifted in consciousness that without volition I clasped his face as if he had been a little child, and kissed him. It was a veritable transfiguration. Every line of care and worry seemed to vanish."

Among the suggestions is the following from a sincere friend in Virginia:

An appeal to the 50,000 UNITY subscribers and readers.

"No doubt all of you have noticed the statement that there is needed for the further spreading of the Truth from Unity headquarters, the sum of one hundred thousand dollars. In view of the fact that many of us, yea, thousands of us, spend the sum of one dollar very often for things we can well do without, and that all of us can no doubt easily spare this small sum, I make this appeal to every UNITY subscriber and reader throughout the length and breadth of the land, to contribute this small sum to Unity for the enlargement of their work. Nothing on this earth should appeal to all lovers of the Truth as this. Take the amount spent annually for foreign missions for instance. It seems incredible to those of us who are in the Truth that millions of dollars are annually sent abroad for this purpose. Hundreds and thousands of dollars, yes, millions, are contributed to foreign missions by people far less able to do it than are the readers of UNITY. Therefore, cannot we unite on this one thing: to contribute the sum of one dollar each for the enlargement of Unity and its far-reaching work? Surely God will bless our efforts, and great things will grow out of our contributions, though small. We can plant, and God will give the increase. May this sink into the hearts of every reader of this blessed magazine, and may the amount needed be raised speedily. Yours for the Truth,

B. C. Taylor, Pulaski, Va.

NOTICE TO AUTHORS

We get many manuscripts from authors, requesting us to give estimates on publishing books and pamphlets. Our printing department is kept busy getting out our own publications and we cannot undertake outside work.

UNITY TRACT SOCIETY.

SPECIAL NOTICE

Special and only authorized British edition of "Lessons in Truth," by H. Emilie Cady, is now ready. Send orders to L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.

**UNITY SOCIETY CORRESPONDENCE
SCHOOL COURSE**

Part One

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

Each lesson is to be carefully studied, after which twenty questions bearing on the lesson are to be answered by the student. The passing grade is 80 per cent.

With Part One there is a reading course, which is begun with the first lesson and carried through the six. When the last lesson is finished, there remain two books to be read, the "Cady Lessons," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. When these books are read and studied as required, the student is ready for Part Two.

Part Two

1. The True Character of God.
2. Christ, the Only Begotten of the Father.
3. Man, the Image and Likeness of God.
4. The Formative Power of Thought.
5. Denials and Affirmations.
6. The Word.
7. Spirituality; or, Prayer and Praise.
8. Faith.
9. Imagination.
10. Will and Understanding.
11. Judgment and Justice.
12. Love.

Part Two is based on the "Twelve Lessons in the Science of Being and Christian Healing" as given in Charles Fillmore's book, "Christian Healing." Twenty questions are to be answered on each lesson as in Part One; but in addition to this all the lessons are to be written out in the student's own language.

Unity Society Correspondence School, 913 Tracy Avenue, Kansas City, Mo.

CORRESPONDENCE SCHOOL

Galt, Ont., Can.—Have just finished writing out Lesson Nine, "Imagination." It has been a wonderful lesson, as the Truth unfolded more and more. Am so thankful for the light which this lesson has brought as I studied and meditated upon it, and realize in my own experience, just as the lesson shows, that the condition of our bodies and affairs is the result of our mental pictures. Jesus Christ has also been revealed more clearly as a Savior, his salvation perfect in every detail and meet every need. Thank you for your kind patience. God is blessing you richly, and making you a wonderful power in revealing light through the lessons. Please accept a thank offering.—*J. M. A.*

Woodland, Cal.—I have answered the questions on the first lesson, and am sending them to you now. It would be quite impossible for me to tell you how deeply I enjoy this wonderful study, for it has opened up to me a new vision of life. All of the old truths which I thought I understood are being revealed to me with a new light. I find that I am just beginning to know how to live. You are correct in saying that no financial value could be placed upon this course. It is indeed above price.—*Mrs. E. F. B.*

San Francisco, Cal.—I have been richly blessed through the study of Lesson Three in realizing the power of the Spirit of Truth which is the infinite source of all good. My faith grows stronger and my understanding clearer as I proceed with the study of this beautiful course of instruction. Since I sent you my last lesson I have experienced a very great trial in a physical sense, but praise God I have, by the Spirit within, overcome and now I am healed.—*Mrs. R. D.*

El Dorado, Miss.—The lessons are indeed beautiful and you are doing a grand work for the uplift of humanity, and I pray the blessings of your teachings may reach all souls in error.—*M. R. A.*

St. Louis, Mo.—Inclosed I am handing you my version of Lesson Six for your approval. I find these lessons steadily increasing in interest for me as I progress. I assure you that they are of inestimable value to me, and that I anxiously await the arrival of Lesson Seven.—*T. J. K.*

Winter Hill, Mass.—Having taken up the course I determined to finish it, and it has been a great delight. I appreciate now more than I can express, your helpful criticisms of my answers.—*S. E. N.*

St. Joseph, Mo.—These lessons are splendid, and they make the subjects so clear. I thank you for the corrections and kind suggestions. Inclosed is my offering to help in the good work. I am so glad that the school is enlarging. It seems to me that the literature in all departments is getting better and better, or I am better able to appreciate it.—*A. M.*

GOOD WORDS FOR UNITY LITERATURE

Middletown, Conn.—I enter my closet and shut the door and feel renewed trust in God. He is very real to me now, and I am so thankful for the day I saw my first UNITY. What a blessing it has been to me.—*Mrs. H. H. E.*

Beloit, Wis.—The UNITY and *Weekly Unity* I like so much. They both are a great comfort to our home. I never tire reading them. No one can ever tell what is in the Unity reading until he tests it.—*Mrs. J. E. G.*

Webb City, Mo.—I have been a constant reader of the *Weekly Unity* and it has helped me much. It is spiritual food to my soul. It is a Godsend to anyone who will follow its teachings.—*Mrs. H. B. I.*

Los Angeles, Cal.—Oh, how I wish I had time to tell you of the experiences I am having daily and the many people helped: a UNITY magazine to the grocery solicitor, which helped him so much; a tract handed to the elevator boy; those sent away in letters, here and there; it is veritably an endless chain of good.—*S. M. S.*

Bellevue, Pa.—*Weekly Unity* is a wonderful help; I could not be without it.—*Mrs. J. A. K.*

Chadbourn, N. C.—I had been a sufferer of what was called indigestion for over twenty years until I began reading *Unity* about eighteen months ago. Since the little *Unity* magazine began reaching my home once a month, I have never had to take another drop of medicine, and what I thought to be indigestion has passed away into nothingness.—*A. A. W.*

New York, N. Y.—The Class Thought is beautiful. I cannot tell you how much I love UNITY. It has been most uplifting to me.—*I. H.*

Butte, Mont.—I am a subscriber to UNITY and find more satisfaction in it than in anything I have ever read, although I have read all I could find on that line of thought.—*G. W. B.*

Get along without *Unity*? Never! We all look for it each month, and are more than interested in your good work, and are doing all in our power to spread the Truth.—*Miss K. S.*

Salem, Ore.—I am receiving the *Weekly Unity* and UNITY every month, and they are more than "worth their weight in gold," giving us constant help and encouragement. I could not get along without them.—*G. L.*

Brooklyn, N. Y.—I have wakened up to another understanding of life and God. I love the magazine UNITY. It helps wonderfully to lift the dawn of another day, which I only as yet see in the distance, but I know I shall realize it.—*B. T.*

Aztec, N. M.—Before I took *Unity* I seemed to be a perfect wreck, both mentally and physically. I feared at times that I was

going insane. The teachings of this little book loosened the shackles and set me free. I at once realized the Spirit that dwelleth within me. It was quickened and brought forth and made me realize the mighty powers of God within me. No one can ever tell what is in the Unity teaching until he tests it. I can recommend it to all.—*Mrs. M. J. S.*

Springfield, Mass.—I believe UNITY is one of the best little books in existence today and I wish to subscribe for it again. We had it in our home for a year or more and want it again. Inclosed find \$1.00.—*F. S.*

Providence, R. I.—I want to thank you that we are more prosperous. I think a great deal of the magazines. They are helpful, and I am learning. Nothing pays so well for the amount of time spent on it as Practical Christianity.—*Mrs. E. L. B.*

Chadds Ford, Pa.—Inclosed find my subscription blank and money order for two dollars for three years' subscription to UNITY. It has been just three years since UNITY first came into my home, and it now seems like a member of my family, whose coming I look forward to each month. Each one seems to bring so many messages of love and truth from my Unity friends. I feel so much stronger and better in every way since I have received the truth. It means so much for one to have received such blessings when one's soul hungered for the Word and knew it not.—*Mrs. J. C. A.*

Pittsburg, Pa.—Christmas time I sent for Mr. Fillmore's Temple Talks, and about six weeks ago I received "Christian Healing." I dearly love all those books and they have enlightened me wonderfully. Many a pleasant hour I have spent, that would have been gloomy for me, and I have been enabled through the use of these books to break up headaches and colds.—*Mrs. M. A.*

Grand Haven, Mich.—I really feel that my unusually rapid and complete recovery is due to the spiritual word sent out in my behalf. To say that I am grateful for this, is a very slight expression of what I feel. What I have already received from *Weekly Unity* and other of the Unity publications is the only completely satisfying light which has ever shone upon me.—*C. E. L.*

"CHRISTIAN HEALING"

Denver, Colo.—I am studying Mr. Fillmore's book on "Christian Healing." Applying it has healed sore throat and colds.—*C. M. B.*

Lacon, Ill.—Since receiving "Christian Healing," I read every day, and understanding of the Spirit is being daily unfolded to me. When I open the book, it reminds me of his Supreme Presence, and I am filled with the greatest joy. Life is very beautiful when one learns how to live.—*Mrs. A. B. C.*

THE PROSPERITY LAW

Give praise and thanks to God for the good you have and it will increase and multiply in your hands.

¶ The above law may be proved by anyone who will give a little time and effort to its demonstration.

¶ All good comes from God, and his supply is unlimited. We draw upon this supply when we give thanks, having faith that God will supply our every need.

¶ The Unity Prosperity Bank involves a plan by which the idea of true prosperity is clearly impressed upon the mind. It also affords the applicant the pleasure of placing Unity in the hands of three new readers.

¶ Thousands of banks have been used during the past year with great benefit to a majority of those who held them. We invite every reader to become a prosperity banker. Fill out the application blank on the opposite page and mail it today if you wish to try the plan.

¶ We will send you a bank with instructions and statement for concentration, at the same time entering your name for one month's general prosperity treatment as soon as your application is received. The three new subscribers' names will also be entered on UNITY mailing list for a year.

UNITY

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. XXXVIII KANSAS CITY, MO., SEPTEMBER, 1913 No. 3

"THY WILL BE DONE"

J. L. CHESNUTT



OW many can say with the *whole* heart, unreservedly, in body, soul and spirit, "Thy will be done"? The moment we can say this with the whole heart, with our undivided love, that moment our will becomes unified and identical with the will of divine Wisdom, and the peace and joy and faith of the indwelling Spirit will flow into our consciousness with increasing fullness.

In *perfect* love there is *no* fear (I John 4:18); therefore, in the perfecting of our love is the secret of increasing our faith. Love and faith are fruits of the Spirit, born in that mind and heart wherein the seed-Word that was sown is now bearing its manyfold. We should seek to increase our love and faith in equal proportions, for if we were allowed to increase our faith in excess of our love, we would be inclined to act for self-glorification and self-gratification; the proper balance must be maintained, and therefore our faith is limited to the measure of our love, for only the "faith that works in love" is acceptable to God (Gal. 5:6).

Only perfect love and perfect faith can truly say, "Thy will be done." When we try to say, "Thy will be done," we sometimes feel a fear; this fear is founded on the dread of a "cross" and its pain, which we assume, unconsciously perhaps, is God's "will" for us.

But why should we fear a "cross" which breaks our bondage to lust and leads to resurrection into abundant life and joy and peace? It is true that they who are Christ's have crucified the lusts of the flesh and the carnal mind, because the "lust of the flesh, the lust of the eye, and the

pride of life," are not of the Father (Gal. 5:24; Rom. 6:6; Eph. 2:3; Titus 2:12).

When we pray, "Thy will be done in me," we should look above our "cross" to the victory beyond; the cross is only an opportunity to meet and overcome the lusts that hold us in bondage, and which must be crucified and put off, in order that we may enter into the liberty and power of the Spirit.

God's will extends beyond and above the "cross"; it is his will that every "enemy" shall be put beneath the feet of Christ; that all adverse thought, every sense-thought and every imagination-thought of the heart, opposed to Wisdom-thought, shall be subjected to Understanding; and that we shall think, speak and act as inspired by the Christ-mind in us (I Cor. 15:25, 28; II Cor. 10:5; Gal. 5:16).

It is God's will also that the purity and perfection of our love and faith shall not be "tried" beyond our development, and therefore, with each exercise permitted, he provides a way of escaping defeat, and of attaining victory (I Cor. 10:13; II Peter 1:4).

The victory is in putting off the disintegrating lust-thought and putting on the constructive and preservative Wisdom-thought. We overcome when we put out and off the love of and the desire for lust-gratification, and put on the love of and the desire for the gratification that is in action according to Wisdom-ideas, which gratification is the "joy unspeakable and full of glory," and the "peace that passeth understanding" (I Peter 1:8; 4:13; Rom. 8:2; Eph. 4:22-24).

Let our vision include the *larger*, more complete will of God; let us look above the "cross" and its crucifixion of the lust and the pride of sense-thought to the glory beyond—to the victory, to the joy, peace, freedom and eternal delight in the life more abundant (Heb. 12:2; John 17:1, 5).

Then may we learn to say unreservedly, "Thy will be done *in me*." When we seek God with the *whole* heart we shall find him *within* us, and this Christ in us is our only hope of glory.

We should love and trust the infinite Wisdom directing the Love-care of God, for then would we gladly welcome the will of God—the will of divine Wisdom and divine Love. One who whole-heartedly loves and trusts God can say unreservedly, "Thy will be done; I will fear no evil, for thou art with me, and I know that all things work together for good to them that love God."

It cannot be otherwise, for God is over all; infinite Love by infinite Wisdom makes all things work together for ultimate good; all that happens is permitted for a purpose, and that purpose is ultimate good.

God "will not lay upon man more than is right," else man could "enter into judgment with God" (Job 34:10, 12, 23). Even the "wrath of man" is restrained, except in so far as God over-rules it for good (Psalms 76:10).

The envious wrath of Joseph's brethren would have killed him, but God restrained it, except in so far as he overruled it for good. His brethren intended evil, but God permitted it for good, so as to make Joseph the prime minister of Egypt (Gen. 37:20-36; 41:38, 41; 45:5; 50:20).

Therefore we should trust the providence of God. And *now* is the accepted time—the time to begin eternal co-operation with the Holy Spirit. Begin with the burden of this day and the problem of the moment; do all things in the "name," or Spirit of Christ.

"My yoke is easy and my burden is light." The purpose of a yoke is to make the work easy; it is designed for two individuals, to facilitate co-operation. A yoke is galling and the burden is heavy when we try to carry our burden alone; but when we learn to co-operate with the Christ-Spirit in all we do, we take on the Christ-yoke, for it is easy and the burden becomes light. The reason for this is that in Christ, man is complete, but out of conscious unity with the Christ-mind man is incomplete—he lacks "head," the source of the Light, or understanding inspired by the Holy Spirit, and lacking this he errs in thought, word and deed (Col. 2:9, 10; I Cor. 12:12, 27).

One who is yoked with Christ need fear no evil, for in him and through him is victory over all adversity; for through him we make of adversity mere stepping-stones in the path of progressive development.

Therefore "my brethren, count it all joy" when you encounter those trials of your love and faith, which afford opportunity for victory over all imperfections, and say unreservedly, in body, soul and spirit, "Thy will be done" (I Peter 1:6-9; James 1:2-4).

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that Love him" (I Cor. 2:9-14).

So then the "good" that infinite Wisdom has designed for us, and that infinite Love waits to give, far exceeds anything that the keenest senses of the sense-man have been able to perceive, and excels even the highest flights of the "imagination of his heart" (II Cor. 10:5; Jer. 23:16, 17; Gen. 6:5). In fact, nothing less than spiritual discernment can comprehend the "good" that God waits to give.

"My thoughts are not your thoughts, . . . for as the heavens are higher than the earth, . . . so are my thoughts higher than your thoughts" (Isa. 55:6-9). So high then, is Wisdom-thought inspired by Understanding, above sense-thought, which consists of sense-ideas of things perceived through the senses; therefore let us turn from sense-thought to Wisdom-thought.

As the good that infinite Wisdom and Love have prepared for us exceeds the highest conceptions of the sense-man, why should anyone persist in self-will? Why not let loose in self of the little it can seek or hold, in order that we may receive through the Christ-mind the "riches in glory" which God waits to give?

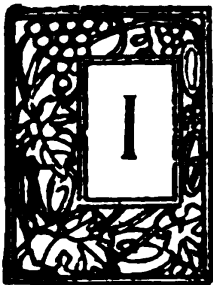
Thy will be done! This should be the eager cry of love, the strong cry of faith, the glad cry of joy, the exulting cry of victory!

Every good and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever accomplished without it.—*Emerson*.

EXTRACTS FROM TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)



IS there any basis for the dimensional concept of Genesis? If it is accepted as a literal history of events, then no deviation can be possible. Eve must have been manufactured from one of Adam's bloody ribs. The serpent must have talked, and all the troubles of the whole human race have resulted from the eating of a little fruit by one innocent, unsophisticated woman, who was so ignorant that she did not even know that she was naked! If the literal premise is taken, all these conclusions must be accepted. If there is digression in one particular, there may be in all. If the garden story is an allegory, the days of God's creating may also be; and the Sabbath day of Moses may come under the same head, if it is admitted that the exodus from Egypt is allegorical.

To one who has caught sight of the Truth such questions are puerile, but many still live in the basement of their understanding, and have to be boosted up into the higher stories with this sort of a jackscrew.

The fact is the Sabbath as an institution was established by man. God does not rest from his works every seventh day, and there is no evidence that a single moment's cessation has ever taken place in the activity of the universe. Those who stickle most for Sabbath day observance are met on every hand by the evidence of perpetual activity on the part of Him they claim to champion.

We are cited to the trees, flowers, planets, suns, stars and sidereal systems, as the work of God; that it is God who sustains and governs, controls and directs them in every

minutiae. Yet trees and flowers, planets, suns and stars are active the first day and the seventh day just the same as on other days. Sacerdotalism has never yet found a particle of difference in the operations of nature between Sunday and any other day of the week.

It would seem proper if God ordained a certain day for rest, and rested on that day himself, as is claimed, he ought certainly to have left some evidence of it in his creations; but he has not that anybody knows of. The truth is that the Divine Mind rests in a perpetual Sabbath, and that which seems work is not work at all. When man becomes so at-one with the Father Mind as to feel it consciously, he also recognizes this eternal peace in which all things are accomplished. He then knows that he is not subject to any condition whatsoever, but "Lord also of the Sabbath."

Man can never exercise dominion until he knows who and what he is, and brings forth that knowledge into the external by exercising it in thought and act. Jesus horrified the Jews by healing the sick, plucking grain, and performing other acts which to them were sacrilegious, on the Sabbath day. These sacred days and observances were wholly of their own manufacture, just as our Puritan fathers made life a burden by their rigid and absurd laws governing the religious acts of the people. The Jews had been, ages upon ages, binding themselves to the wheel of religious bigotry, and the Puritans accomplished it in a shorter time. This was the only difference.

But Jesus knew all this to be man-made. "He knew what was in man," and he attempted to disabuse those benighted minds of their error. He tried to make them understand that the Sabbath was made for man, not man for the Sabbath. They had wound themselves up in religious ceremonies until their ecclesiastic machinery dominated every act of their lives. Not only were they subjects of the sacred law, but they were its absolute slaves.

It was the mission of Jesus to break down this mental structure, that had been reared through ages of blind servi-

tude to form and ritual, without understanding. They had made the Mosaic law so rigid that it held them in its icy bonds to the exclusion of all reason and common sense. Jesus saw this and purposely overstepped their bounds of religious propriety in order that he might more effectively impress upon them that the old Mosaic dispensation was at an end. He told them that he did not come to break the law, but to fulfill it. He was speaking of the true law of God, and not their external rules of sacrifices, penance, Sabbath observances, etc. These he knew were of the letter and had become purely perfunctory, had lost their spirit, and were in reality a stumbling-block to the expression of the inner spiritual life.

Man cannot grow into the understanding of the Spirit, nor be obedient to its leading, if he is hampered by external rules of action. No law is strong enough, nor true enough, nor exact enough, to be a permanent guide for anyone.

If in your path to light you have stopped anywhere and fixed a point of achievement when you are to be satisfied, you have made a limitation that you must eventually destroy. There is no stopping place to God; there is no stopping place to man.

If the church has gone back to Moses, and the old Jehovistic dispensation, and ignored the lesson of Jesus Christ, it is no precedent for you. If you want to be his disciple, you must unite your spirit with his.

Because Paul, with his dominant beliefs in the efficiency of the old way, loaded them on to the free doctrine of Jesus, is no reason why you should be burdened with them. You can never be what the Father wants you to be until you recognize that you stand alone with him as your sole and original guide; just as much alone as if you were the first and only man. You can hear his Word when you have erased from your mind all tradition and authority of men, and it will never come clear in your mind until you have done this.

It is not necessary that you despise the Scriptures of the Jews, or the Hindoos, or any people, but you are to

take them for what they are—the records of men as to what their experiences have been in communing with the Omnipresent God. You can get many wonderfully helpful hints from them as to how the Spirit may be cultivated, and we should treasure the pure words of truth of those dear brothers in the Spirit with our most grateful love and respect, yet they are not authority for us, nor should we be moved to do anything simply because it is written down in the Scriptures as a law of God for the specific guidance of man.

Mortal man, the man in belief of the carnal things of sense, loves to be dominated and whipped into line by rituals and masters. But Divine Man, the man of God, oversteps all such childish servitude and goes to the Father direct for all instruction.

It is your privilege to be as free as the birds, the trees, the flowers, “they toil not, neither do they spin,” but are always obedient to the divine instinct, and their every day is a Sabbath. They stand in no fear of an angry God though they build a nest, spread a leaf, or open a petal, on the first or the seventh day. All days are holy days to them. They live in the Holy Omnipresence and do the will always of him who sent them. It is our duty to do likewise. That which is instinct in them is in us conscious loving obedience. When we have resolved to be attentive to the voice of the Father, and do his will at any cost, we are freed from the bondage of all man-made laws. What was a chain about our wrists, or a yoke about our necks, in the form of some fear of transgressing the divine law, slips away into the fathomless sea of nothingness, and we sit on the banks and praise the Loving Goodness that we are never more to be frightened by an accusing conscience, or the possibility of misunderstanding his Law.

But we are not to quarrel with our brother over the observance of the Sabbath. If he insists that the Lord should be worshiped on the seventh day, we shall joyfully join him on that day; and if he holds that the first day is the holy day, so also we again acquiesce. Not only do we do God’s service in praise, song and thanksgiving on the

seventh day, the first day, but also every day. Our souls are turned upwards to God every moment, and we are ever ready to acknowledge his holy presence in our hearts. It is a perpetual Sunday with us. We are not satisfied with a single day out of the seven set aside for religious observance, but like the birds, trees and flowers, we join in a glad refrain of thanksgiving in and out of season. When we work and when we sleep we are ever praising the Holy Omnipresence that burns its lamp of love perpetually in our hearts and keeps forever the light of life before us on our way.

This is the observance of God's holy day which the divinely wise soul forever recognizes. It is not in church nor temples reared by men in any form that he meets for communion with the Father. He has found the true church, the heaven within. There he meets the Father face to face, and the greeting is not as one removed to some distant place, and who communicates his wishes through some prophet or priest, but each for himself, goes to the Father in closest fellowship.

"God so loved the world that whosoever believeth in him might not perish but have everlasting life." This does not mean that a personal man named Jesus of Nazareth was sent forth as a special propitiation for the sins of the world, or that the only available route into the Father's presence lies through such a source. It simply means that God has provided a way by which men may come into his conscious presence in their own souls. That way is through the only begotten Son of God, which Jesus Christ demonstrated. It is the always present Son of the Father, dwelling as a spiritual seed in each of us and ready to germinate and grow at our will. This Son of God is in essence the life, love and wisdom of the Father himself, which is through us made manifest as a living individuality. It cannot be killed out, but ever burns at the center of our being as the "light that lighteth every man coming into the world."

To believe on this Son is to come to his terms of expression. It is the simplest thing in the world; just *believe*

that he is the *only begotten* Son of the Father. Not that there are other Sons wiser than he, and that from them you can get wisdom, guidance and understanding; but that he is, so far as you are concerned, the *only begotten Son*.

This is a vital point for you to apprehend, and when once apprehended your journey back to the Father's house is easy. "No man cometh unto the Father but by me," this only Son is constantly saying in your heart, and you must not ignore his presence if you would know the sweets of the heavenly home where the love of God forever burns its incense of peace, plenty and contentment.

This is not a hyperbole nor an abstraction, but a statement of a definite fact and an exact location, which you can discover and prove by making terms with this indwelling Son of the Father. His terms are not severe. They are simply *obedience, obedience, obedience*.

Jesus of Nazareth found this inner flame and let it burn all through his body. It lighted him up until his presence warms all sin-sick souls to this very day.

But no one lives by reflection. You could not live a moment if it were not for this only begotten Son of the Father within you. So you cannot live and grow on the reflected life of Jesus of Nazareth. The only begotten of God must come forth in you as it did in him, and then your life will be permanent, and the discords of the flesh will drop away forever. Then will your Sabbath day be revealed unto you. Then will you know that every day is the Lord's day, and that you are no longer servant but master, and that the arbitrary laws of a savage race no longer bind you to their narrow observance.

Now let us one and all covenant with this Son of God within that we will be obedient to him; that we will do his will no matter how opposed it may appear to the traditions of men, or the usages of the world socially, politically or religiously. It is said to the chosen people, "Come out from among them." Let us agree to be that "chosen people." Let us agree to no longer wear the yoke

of servitude, but rather rejoice in "life, liberty and the pursuit of happiness."

* * * *

Regeneration as taught by Jesus is a school for adepts. It is the most advanced of all the occult schools. In this day one touches elbows with occultists of every degree, but few of them have entered the school of Jesus. There is more magical power in the doctrine of Jesus than in all the so-called "Schools of Magic" in existence. It is veiled in a transcendental simplicity, which conceals it from the seeker for magic. First of all, the devotee must dedicate himself and all he has to the building up of the Omnipotent Good. This is the beginning of an advanced degree that runs like a river through the whole spiritual life, enlarging as it advances.

When man turns his attention from the material realm of things to the spiritual realm of principles, an entire revolution takes place.

Man awakens the action of a higher set of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought which some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading of the Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault, questions and argues, he will meet with many obstructions, and his journey will be tedious.

Again he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes—this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts

and passions curtailed by some infirmity, which they want restored in order that they may continue in the fleshly way. The Spirit does not judge motives. It is Principle, and applies principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Go, and sin no more lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the baptism. This supersensitiveness renders them liable to more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and his Law. Lay at the feet of the Spirit all your desires, passions and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Most people are today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon his altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without spiritual aid. Jesus Christ saw this, and through him was provided a helper, "Even the Holy Spirit whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

A METAPHYSICAL BIBLE DIRECTORY

R. C. DOUGLASS

VII

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

SHELOMI: (Heb. *Pacific.*) The peace of God.

SIRION: (Heb. *Coat of mail.*) Same as above.

RABBAH or RABBATH: (Heb. *A great city.*)

Consciousness of strength.

GESHUR or GESHURI: (Heb. *The bridge.*)

Firm purpose.

ASHDOTH-PISGAH: (Heb. *Springs of outpourings.*) Spiritual enduement.

BEZER: (Heb. *Ore of gold and silver.*) Love and wisdom, inherent, to be refined by meditation and obedience. One of the cities of refuge.

RAMOTH or RAMOTH-GILEAD: (Heb. *Rocky heights.*) Spiritual altitudes for defence. One of the six cities of refuge.

GOLAN: (Heb. *Circle.*) A spiritual environment. One of the cities of refuge.

HEBRON: (Heb. *Friendship, agreement, enchantment.*) Defence by "making friends with thine adversary"—seeing him divinely.

SHECHEM: (Heb. *The shoulder, the dawn.*) A new and divine consciousness, as a defence. One of the six cities of refuge.

KEDESH: (Heb. *Holy.*) Conscious rectitude,

as a defence. One of the cities of refuge.—“I Am thy Shield.”

GERIZIM: (Heb. *Mount of blessing*.) Proclamation of the satisfying good of truth.

EBAL: (Heb. *Bald, bare*.) Proclamation of sin in the perversion of Truth.

GILGAL: (Heb. *Rolling off*.) The new consciousness, God having “rolled off the reproach of Egypt” by circumcision, of the heart.—Josh. 5:2-9.

HOREB: (Heb. *The Silence*.) Where spiritual heights are gained.

LEBANON: (Heb. *Snowy whiteness*.) Spiritual purity.

RAHAB or RACHAB: (Heb. *Broad, large*.) Charity and love, involving fidelity.

RAHAB: Spelled differently in Hebrew. The crocodile, Egyptian symbol for fierceness and pride.

ZARETHAN, ZARETAN or ZARETANAH: (Heb. *Cooling, shady*.) Restful, refreshing.

JERICHO: (Heb. *Fragrance, city of palm trees*.) Intellectual orthodoxy, well instructed and grounded in dogmas; all of which must be seen as nothing before the Christ can be revealed to consciousness. This stronghold of intellect must be overthrown by the Christ, in order to attain the Christ consciousness.

ACHAN or ACHAR: (Heb. *Troubler*.) Avarice, selfishness. Even ownership of spiritual good must be eliminated; spiritual treasures are held without selfishness. Spiritual selfishness must not exist.

CARMI: (Heb. *Vine-dresser, knowledge of the waters*.) Understanding the mental faculties and the psychological laws.

ZABDI: (Heb. *Gift of Jehovah*.) True riches, symbolized by gold.

GIBEON: (Heb. *Elevation of iniquity*.) Craftiness, gaining ends by fraud.

CHEPHIRAH: (Heb. *Village*.) Community of interests.

BEEROTH: (Heb. *Wells.*) The Word of Truth all-satisfying.

The five kings to be overthrown, for the reception of spiritual Truth—the essential Christ—are the claim of the five senses to be evidence of Reality. They are:

ADONI-ZEDEK: (Heb. *Lord of justice.*) Conventional morality, represented by the sense of smell, which detects the quality of the mental sphere.

HOHAM: (Heb. *Whom God impels.*) Compulsory evidence of the sense of taste, representing the moral judgment based on the senses.

PIRAM: (Heb. *A wild ass.*) The sense of hearing denotes intellectual concepts of Truth, based on sense-evidence.

JAPHIA: (Heb. *Which reveals or shows.*) External manifestation—"judging after the sight of the eyes."

DEBIR: (Heb. *The hindermost.*) The sense of touch, the last or "hindermost." The Children of Israel were to "smite the hindermost" of these foes. This last and greatest sense cannot reveal Reality. Smite it with the realization of the Divine at-one-ment.

The respective kingdoms of these five kings are:

JERUSALEM: (Heb. *Possession in peace.*) To the sense man the peace of agreement in externals. When conquered by Joshua (the Christ) Jerusalem becomes the peace-consciousness of the soul, the reign of the "Prince of Peace."

HEBRON: (Heb. *Friendship, agreement.*) Community or society affiliation. When conquered by Christ it becomes a spiritual brotherhood.

JARMUTH: (Heb. *Height.*) Intellectual concepts. When conquered by Christ they give place to spiritual ideals.

LACHISH: (Heb. *Stands by her own strength.*) Self-sufficiency, assumption. Redeemed by Christ, "Our sufficiency is of God."

EGLON: (Heb. *Heifer.*) The innocence of ig-

norance. When redeemed by the Christ, the innocence of conscious holiness—one with God.

EKRON: (Heb. *Eradication, rooting up.*) Renunciation.

SIHOR: (Heb. *Dark, turbid, early dawn.*) Hope in trial—"the darkest hour just before day."

MEARAH: (Heb. *The cave.*) Exclusiveness.

ASHKELON, ESKELON or ASKELON: (Heb. *Weight, fire of infamy.*) Satanic.

APHEK or APHEKAH: (Heb. *Strength, rapid stream.*) The vigor of life.

GIBLITES—people of GEBAL: (Heb. *Bound, limit, mountain.*) Restrictions, limitations.

KEDEMOTH: (Heb. *Eastern parts, old age, antiquities.*) Old conditions passing, a new hope dawns.

MEPHAARTH: (Heb. *Splendor, height.*) Eminence, spiritual altitude.

ZARETH-SHAHAR: (Heb. *Splendor of the dawn.*) The new birth.

RAMATH-MIZPEH: (Heb. *The watchtower height.*) Circumspection.

BETONIM: (Heb. *Nuts.*) The good of life.

ZAPHON: The same as Shaphan.

KARKAA: (Heb. *Floor, deep ground.*) Fundamental.

BOHAN: (Heb. *Stumpy, the thumb.*) Obtuse, slow in thought.

ADUMMIM: (Heb. *The red landmark.*) Robbery.

EN-SHEMESH: (Heb. *Fountain of the sun.*) Clear sight, understanding.

EN-ROGEL: (Heb. *The fullers' fountain.*) The Spirit's cleansing.

HINNOM: (Heb. *Grace, full of favor.*) Spiritual opulence.

NEPHTOAH: (Heb. *Opening.*) The Christ—the living fountain.

BAALAH: (Heb. *She that is subdued.*) The

feminine of Baal—Ashtoreth; the same city as Kirjath-Jearim.

CHESALON: (Heb. Literally, *the lions*.) Strength, confidence, hope.

TIMNAH: (Heb. *Portion, allotment*.) Gifts of the Spirit.

SHICRON: (Heb. *Drunkenness*.) Unpoised, unsatisfied.

JABNEEL: (Heb. *God-built, understanding of God*.) Consciousness of God.

ACHSAH: (Heb. *Charmer, bursting of the veil*.) Solving of the mysteries, revelation.

OTHNIEL: (Heb. *My strength of God, hour of God*.) The high-noon of the Spirit. The wedding of Achsah to Othniel symbolizes the soul finding the Christ in the meridian of light.

KABZEAL: (Heb. *The congregation of God, God gathers*.) Brotherhood, unity.

EDER: (Heb. *Flock*.) The brotherhood; our spiritual thoughts.

JAGUR: (Heb. *Sojourning, dwelling*.) Having "no continuing city."

KINAH: (Heb. *The song of mourning, a smithy*.) Dying unto sin.

DIMONAH, DIMON or DIBON: (Heb. *River course, moving on*.) The course of life.

ADADAH: (Heb. *Festival, bordering, witnessing*.) Environment transformed by correct thinking.

ITHNAN: (Heb. *Strong, bestowed*.)

ZIPH: (Heb. *A flowing, a refining, this mouth*.) True words.

TELEM: (Heb. *Oppression, a lamb*.) Innocence.

BAALOTH: (Heb. *Feminine plural of Baal*.)

HAZOR-HADATTAH: (Heb. *New Village*.) A new consciousness, not spiritual.

HEZRON: (Heb. *Dart of joy or division of the song*.) A joyful experience.

KERIOTH-HEZRON: (Heb. *Cities of Hezron.*) Joyful consciousness.

HAZOR-AMAM: (Heb. *Village of Amam.*) Cumulative experiences, confusion.

SHEMA: (Heb. *Sound, rumor.*) Reputation, fame.

MOLADAR: (Heb. *Birth, lineage.*) Divine lineage of the true man.

HESHMON: (Heb. *Fruitfulness, fatness.*) Prosperous, spiritual opulence.

BIZ-JOTH-JAH: (Heb. *Contempt of Jehovah.*) Extreme selfishness.

AZEM: (Heb. *A fortress, bone.*) In externals, strong; in the spiritual, wanting.

ELTOLAD: (Heb. *God is begetter.*) Fatherhood of God.

CHESIL: (Heb. *Fool, fat, fleshy.*) Carnal mind, unspiritual, sensual.

MADMANNAH: (Heb. *Dunghill.*) Outcast, worthless.

SANSANNAH: (Heb. *Palm-branch.*) Instruction in Wisdom.

RIMMON: (Heb. *Pomegranates.*) Rituals, theologic formulas.

SHILHIM: (Heb. *Fountains, armed men.*) Incorruptible Truth.

ZIKLAG: (Heb. *Winding, tortuous, desert ruin.*) Fickle, untrustworthy.

ZOREAH, ZORAH or ZAREAH: (Heb. *Hornet-town.*) Sensitive, petulant.

ZANOAH: (Heb. *Marshy.*) Forgetful, thoughtless.

ASHNAH: (Heb. *Strong, fortified.*) Integrity.

EN-GANNIM: (Heb. *Spring of gardens.*) The mind spiritually enlightened.

ENAM: (Heb. *Double fountain.*) Truth, which sustains mind and heart.

JARMUTH: (Heb. Height.) The higher plane of thought.

SOCOH or COCHOH: (Heb. *Tents, branches.*) Dwelling in Love.

AZEKAH: (Heb. *A ploughed field.*) A receptive mind.

SHARAIM: (Heb. *Two gates.*) Free choice.

GEDERAH, plural, GEDEROTH: (Heb. *Sheepfold.*) Formulas of spiritual truth.

GEDEROTHAIM: (Heb. *Two sheepfolds.*) Diversity of reasonings of spiritual matters.

ZENAN or ZANAN: (Heb. *Rich in flocks.*) Abounding in spiritual riches.

HADASHAH: (Heb. *New.*) The spiritual life.

MIGDAL-GAD: (Heb. *Tower of Gad.*) Survey of reason.

DILEAN: (Heb. *Gourd-field.*) Self-love.

JOKTHEAL: (Heb. *Subdued of God, God's reward of victory.*) The victory of meekness, success without pride.

BOZKATH: (Heb. *High region, strong.*) Strong from abiding in the heights.

CABBON: (Heb. *A round cake.*) A clear-cut statement of Truth.

LAHMAM or LAHMAS: (Heb. *Place of light, place of fight, the head.*) Reason, which may lead to illumination or to discord, according to use.

KITHLISH: (Heb. *A man's wall, separation.*) Limitations.

ETHER: (Heb. *Riches, fullness, abundance.*) Opulence of the Spirit.

ASHAN: (Heb. *Smoke.*) Intellectual pride.

JIPHTAH: (Heb. *Breaking through.*) Irrepressible ambition.

NEZIB: (Heb. *Plantation.*) The fertile mind.

KEILAH: (Heb. *Mountain back, she that divides.*) Barrier between planes of consciousness.

ACHZIB: (Heb. *Deception, a lie.*) Illusion, falsity.

MARESHAH: (Heb. *At the head, possession.*) The spiritual man, "whose right it is to reign."

SHAMIR: (Heb. *Thorn, prison, approval.*) Approval of conscience, in the midst of criticism.

JATTIR: (Heb. *Wide, preeminent.*) Broad charity.

DANNAH: (Heb. *Murmuring, low ground.*) The plane of selfishness.

ESHTEMOH or ESHTEMOA: (Heb. *What is heard, a woman's bosom.*) Hearing and obedience from the heart of love.

The cities named in Josh. 19th, indicating the boundaries of the Israelites, represent the boundaries of the Soul's experiences, in its path to the highest Spiritual Consciousness.

JEZREEL: (Heb. *Seed of God, spreading of evil, dropping of God's friendship.*) Forfeiture of the consciousness of God through sin.

GILOH: (Heb. *He that rejoices, overturns, discovers, reveals.*) Intuition.

JOKDEAM: (Heb. *Possessed by the people, anger of the people.*) Subconscious mind, containing all past thoughts.

TIMNA or TIMNATH: (Heb. *Figure, enumeration, portion.*) Consultation, agreement.

GIBEAH: (Heb. *Height.*) The ideal "pattern" for building.

JANUM: (Heb. *Propagation, slumber.*) The soul unawakened.

UMMAH: (Heb. *Gathering, union, conjunction.*) Fellowship, brotherhood.

ELTEKON: (Heb. *God is foundation.*) All things spiritually Real.

JAPHLET: (Heb. *Whom God delivers.*) Consciously knowing God delivers from sin.

MICHMETHAH, "before Shechem": (Heb. *Hiding place.*) Darkness before dawn of prosperous con-

ditions; for here "the line goeth on the right hand" to En-Tappuah.

EN-TAPPUAH: (Heb. *Fountain of apples*.) Rejoicing of the heart.

EN-GEDI: (Heb. *Fountain of the kid, eye of truth*.) Spiritual perception.

EN-DOR: (Heb. *Fountain, or eye of generation, or habitation*.) The sense-consciousness.

ANIM or ENIM: (Heb. *Fountains*.) The ever-flowing fountain of Truth.

HOLON: (Heb. *Strong place*.) Agnostic reasonings.

ARAB: (Heb. *Ambush, a court*.) Reasonings for conquest and overthrow merely.

HUMTAH: (Heb. *The place of lizards*.) Back-biting.

JOTBAH or JUTTAH: (Heb. *Excellent for water, goodness*.) Spiritual Truth known.

HALHUL: (Heb. *Full of hollows*.) Untrustworthy, erratic.

MAARATH: (Heb. *Desolation, bare*.) An unthinking mind.

RABBAH or RABBATH: (Heb. *Powerful, contentious*.) Argumentative.

MIDDIN: (Heb. *Stretch, extension, measures*.) Unfolding, enlarging capacity.

NIBSHAN: (Heb. *Sandy soil, furnace*.) Untempered zeal.

JANOAH: (Heb. *Rest*.) The promised "rest for the people of God."

TAANATH-SHILOH: (Heb. *Approach to Shiloh*.) Entering into conscious peace.

KANAH: (Heb. *The river of reeds*.) The material concept of truth.

IBLEAM. (Heb. *Place of victory*.) Achievement in the "ascent to Zur," the foundation Truth. Ibleam stands "at the ascent of Zur."

SHILOH: (Heb. *Rest, peace, abundance*.) In its

first use, Gen. 49:10, Jacob uttered a prophesy of the coming Messiah, the Prince of Peace, "unto whom shall the gathering of the people be"; in its next use, Shiloh was the place, where the Isrealites "gathered," in their land of rest; and in its universal metaphysical sense, it is the Spiritual Consciousness of peace attained.

ARABAH: (Heb. *Arid, sterile, deep canyon, wilderness.*) Inextricable doubts approaching despair.

KEZIZ: (Heb. *Cutting off, extremity.*) The end of the canyon of doubts.

ZEMARAIM: (Heb. *Double mountain-forest.*) Falsities and lusts of the heart.

PARAH: (Heb. *Heifer-town.*) The innocence of ignorance.

OPHRAH: (Heb. *Hamlet, female fawn.*) Love of the good.

CAPHAR-HAAMMONAI: (Heb. *Village of the Ammonites.*) Ritualistic perversions.

ZUR: (Heb. *Rock that preaches.*) Absolute Truth, or Christ.

the Ammonites.) Ritualistic perversions of truth.

RAM, RAHMA or BRAHMA: (Heb. *Sublime height.*) God, the "Most High."

IRPEEL: (Heb. *Healed, restored by God.*) God as healer.

TARALAH: (Heb. *Tumult, reeling.*) Drunken, unpoised, unthinking.

ELEPH: (*The first Hebrew letter, Aleph.*) The number one or one thousand; both which symbolizes the Infinite One.

SHEBA or SHEMA: (Heb. *Seven, oath.*) Agreement covenant.

BALAH or BAALAH: The feminine of Baal.

BAALATH-BEER: (Heb. *Lady of Baal of the well.*) Perverted intellect's highest concepts. The same city as Ramath or Ramar.

RAMATHAIM-ZOPHIM: (Heb. *The doubly eminent.*) Teaching Spiritual Truth by correspondences.

RESENTMENT

MAYMA

"Vengeance is mine. I will repay saith the Lord God." "For as a man sows so also shall he reap."

If man understood the Spiritual Law, he would not create inharmony in his own soul, which naturally reflects upon his physical body by generating thoughts of resentment against the brother, who has perhaps ignorantly done him an injury.

He would recall the prophesy, "Vengeance is mine, I will repay saith the Lord God," and would at once place the whole grievance in the care of the Infinite Intelligence, trusting to the Spiritual Law, and the Infinite Spirit of Love and Wisdom, to justly repay the injury done, and to exact from the brother who ignorantly committed the wrong, a just recompense in accordance with the Spiritual Law, which decrees that, "As a man sow, so also shall he reap."

The Infinite Intelligence of Love and Wisdom would thus permit the brother to be taught through his experience, the difficult lesson of cause and effect, to which Jesus refers, when he says, "As a man sows, so also shall he reap."

This law would prove to him beyond a doubt, that even from a selfish standpoint, it were wiser not to wrong another, for through much sorrow, and the expenditure of a great amount of energy, he would be required to repay the wrong.

Thus would he reap what he has sown so ignorantly.

The Spiritual Law would also enlighten him concerning this particular experience and he would thus become a better man, and avoid in the future this line of conduct.

Thus would the brother who has been wronged, and who has placed the whole matter in the care of the Great High Counselor, be instrumental in assisting his erring brother to become acquainted with the Spiritual Law, which would enable him to overcome his ignorance and become a power for good through his individual efforts. If men would learn to eliminate self and become one with the In-

finite Intelligence of Love and Wisdom, they would understand that they were not permitted to judge their brother man—of whose life they knew nothing—neither of the causes and temptations which had manifested forth in such ignorant designs, to injure and wrong another.

It is the knowledge of the Spiritual Law, accompanied with wisdom to apply it, in every condition and problem of life, that alone will settle all of the perplexing problems, that are presenting at the present time, both socially, financially, and in relation to the different questions relating to diplomatic questions, which are constantly arising between Foreign Powers and Governments.

Whenever we try to exercise vengeance ourselves, we are sowing seeds of inharmony that we must reap.

Every thought of inharmony sent to another results in discontent of soul and pain in the physical body, for every thought of inharmony sent to another is a phase of self pity which is a dangerous poison. Yes, an actual poison, far more hurtful than strychnine.

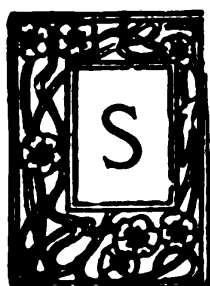
We read that the prophets of old prayed for their enemies, but according to the Law of cause and effect, the enemies received a just recompense. Jesus always taught, "Pray for your enemies and for those who despitefully use you and persecute you."

SELF-REVERENCE

Perhaps the greatest obstacle to noble living is the low view we take of ourselves. People are ashamed of the honest feeling, and often consider it an indication of culture to treat the simple realities of love and work with flippant cynicism. A whole literature has grown up expressing this attitude, so poisoning to the springs of action. When this view is not present, frequently life is regarded on a wholly sordid plane, where work is merely to make a living and to gratify selfishness. There is no hope that we can appreciate the worth and meaning of life until our love and work come to be to us great ideals to which we must consecrate ourselves.—*Edward Howard Griggs.*

THE REDEEMED EARTH

EDNA L. CARTER



SPIRITUAL harmony in man depends largely upon the right relation of the inner and outer realms of his consciousness. Expression is the law of life. Ideas held in mind are living forces, and through their activity man finds his expression. Whatever is expressed, becomes manifest. Expression is the inner working of ideas; manifestation their effect. Suppression is a violation of the law of life. Forces that are suppressed are crowded back into consciousness, and their struggle to find expression disturbs the whole realm of man's being. Whether he tries to hinder expression, or prevent manifestation after expression, discord results. Righteous expression, instead of suppression, should therefore be the aim of every overcomer. The secret of overcoming is to gain and establish right ideas in consciousness, and to eliminate error. Then expression and manifestation will be harmonious.

Nearly every individual who becomes spiritually quickened, and willingly gives himself to the spiritual life, learns early in his experience that he must stay centered in the within and not go out into the realm of effects, expecting there to accomplish results. Sometimes he allows this idea to become warped in his mind, and he gets so afraid of the "external" that he draws within himself, shuts down on expression, and looks upon all manifestation as questionable. An understanding of what the "external" is will remedy this error.

The external is not necessarily the manifest. The external is made up of those ideas and beliefs that do not take God into account, but that are formed from the appearance of the outer or objective world. Whether these are expressed or manifest, they are external. All ideas based upon Truth are just as true and safe in manifestation as in expression, and the law of expression demands that they

become manifest. This understanding will open the way for that full free perfect manifestation which is called demonstration.

All this applies in the study of the Bible, and especially in those parts called prophecy. "The letter killeth," so we look back of the letter and seek spiritual understanding of all Scripture. But here again we have to keep the perfect balance between the inner and the outer, expression and manifestation, type and antitype. If we make everything type and allegory (which are but shadows) and do not look for the antitype, the fulfillment, the substance, we get visionary, satisfied with shadows and never arrive at manifestation. Every type has its antitype or fulfillment, and the type is given to help us to form definitely in mind what it is we are to bring into manifestation. The law of mind action requires this. The imaging faculty must have something definite to work with in order to do its part in bringing the antitype into manifestation. So we have prophecy, type, allegory to aid us in forming the world that is to be manifest.

"Where there is no vision, the people perish." The vision of a redeemed earth is written plainly in the Bible, and it is a source of great joy, hope and encouragement to those whose eyes are open to see it, while millions have perished for want of the vision, and have given up their hold on life through their hopeless outlook. They could see nothing but injustice and discord and trials, and having no vision or hope of better conditions, they have built up a heaven in the skies to be reached by death, and all of the force of their thought and effort, which should have gone out to the restitution of the earth and the attainment of eternal life, has gone to the vain hope of finding their desires for a better world fulfilled by dying.

The promise of the Bible from Genesis to Revelation is that redemption shall be as far reaching as the curse of sin. Every effect of sin whether in man or in the earth is to be removed. The glory of the restored earth is pictured by all the prophets for man's encouragement and help in bringing about "the restitution of all things spoken by all the

holy prophets since the world began," for as man is responsible for conditions as they are under sin, so upon him rests the responsibility of making the earth new through righteousness.

Just how this is done we may plainly see by studying mind action and the law of expression. It is thought force that makes man's body, his environment, and all the conditions in the world. Certain effects come from individual thinking and others are produced by the combined thoughts of all the people. That this is not always recognized proves nothing. The work goes on just the same. The people hold certain ideas; these are expressed and find manifestation, and the character of the manifestation is the same as the ideas and thoughts that produced it. Ignorance and sin, held in mind, cause disease and destruction in the body, and make all unjust and hard conditions that appear. By the same law, righteousness, justice, health, peace and plenty will be brought into manifestation as the people learn the Truth and think from right ideas.

When men understand definitely just what their mission is and come to realize that the earth belongs to them, they will give up all their theories about going off somewhere to some other planet or to some ghostly condition and get right down to work, carrying out into manifestation in themselves and into the earth those Divine Ideas which will redeem their bodies and restore the whole earth to perfection and glory. Then the sin blighted desert shall blossom as the rose, and men shall rejoice in the abundance of peace.

But all this is not coming by men sitting down and dreaming about it, but by taking the vision as a living working pattern and bringing it into manifestation through the law of right thinking. Types will be studied for definite information about their antitypes. For illustration, the Levitical law provided that every seventh year should be a rest year, and every seventh seven years should be followed by a whole year of restitution and rejoicing. Slaves should be freed and all property should revert to its original owner. This fiftieth year was called the jubilee year. It meant adjustment, resto-

ration, justice, freedom and joy to all the inhabitants of the land. Not one jot or tittle of the law shall pass until all is fulfilled, that is, until the antitype comes in fulfillment of the type. The jubilee year was a type of the great reign of righteousness of the Christ kingdom upon the earth, and it is the coming of this kingdom that all should be praying and working for. It will not come through this political reform or that, but by an inner reformation in the hearts of man which will work out into manifestation. Neither will the promises that the desert shall bloom be fulfilled by irrigation ditches. Every phase of restitution work is to be accomplished through spiritual understanding and real spiritual righteousness. The pure righteous thoughts and words of redeemed people, in whom the Christ Mind has its perfect way, will be the power that will restore all things.

It is well to let the imagination, that great forming power of the mind, go out beyond all the limitations of ordinary thinking and picture the beauty and glory of the restored earth. That this may not be a fairy day dream it should have the substance of a living faith built into it, and should have for a foundation the righteousness of Christ. This calls for individual conformity to the Divine Law. The visions of the prophets give a correct mental image of the new earth, and our own spiritual understanding will help us to complete the details and give the necessary coloring. And when the light of the glory of the Lord shines upon the picture, it will be complete as a picture and ready for our work of realization and demonstration.

Reference has already been made to the restoration of the desert and waste places. Another glimpse of the coming glory is seen in the promise "Nothing shall hurt nor destroy in all my holy mountain." The force of this comes to every one whose love of mercy has been quickened until it extends to the whole creation, including the animal world that has so long suffered in silence the effects of man's cruelty. "The whole creation groaneth and travaileth in pain together," waiting for the great times of refreshing and restitution. That is, the creation has waited for the race to be

brought, through discipline, to the place where it could and would appreciate, lay hold of and bring into manifestation the righteousness of Christ with all the blessings that result from it.

As man ceases to prey upon his fellow creatures for food or for the gratification of a perverted desire for sport, all these creatures will in turn cease to devour and all will dwell together in peace and safety. Animals but reflect the bloodthirstiness of man when they prey upon one another. They will far more readily reflect his peace and mercy and righteousness when he puts murder out of his heart and obeys "Thou shalt not kill." As fast as the light comes to an individual he is responsible for his share in bringing about the new conditions, and just as responsible if he goes against his light and continues to support the butcher.

Another blessing of the new earth is health. "The inhabitant shall not say, I am sick." But these inhabitants do not fall into this blessed condition by chance. They will attain to it through learning the spiritual law and obeying it.

The work of the Christ kingdom in the earth and the conditions under its reign, are plainly described by the prophets, and no doubt as we grow in spiritual understanding, we shall find more and more of the details given in the Scriptures. The Spirit of Truth will reveal to us the meaning of types and allegories and parables that now seem to have for us no message, and the vision of the kingdom shall be fulfilled in power and glory. For centuries men have prayed, "Thy kingdom come. Thy will be done in earth as it is in heaven. Thine is the kingdom and the power, and the glory." Should we be surprised to know that this prayer is to be answered?

"Oh, man, forgive thy mortal foe,
Never strike him blow for blow;
For all the souls on earth that live,
To be forgiven, must forgive."

THE FLYING OF MONK COPERTINO

While in Naples, Norman Douglas, an English essayist, saw in the window of an obscure bookshop an engraving of a monk floating above an altar. He investigated and found that the volume told of the exploits of Joseph of Copertino, the Flying Monk, who lived in Southern Italy at the time of the Spanish Viceroys of Naples. Mr. Douglass bought the book and several others on the same subject. Later he went to an old monastery in Southern Italy where the famous monk was supposed to have lived, but could find no evidence there that there had been such a person. Mr. Douglas tells of the Flying Monk in the *North American Review*.

Now as to the flying monk, there is no doubt whatever that he deserved his name.

He flew. Being a monk, these feats of his were naturally confined to convents and their immediate surroundings, but that does not alter the facts of the case.

Of the flights that he took in the little town of Copertino alone, more than seventy, says Father Rossi, whom I follow throughout, are on record in the depositions which were taken on oath from witness after his death. This is one of them, for example:

"Stupendous likewise was the *ratto* (flight or rapture) which he exhibited on a night of Holy Thursday. * * * He suddenly flew toward the altar in a straight line, leaving untouched all the ornaments of that structure; and after some time, being called back by his superior, returned flying to the spot whence he had set out."

And another:

"He flew similarly upon an olive tree—and there remained in kneeling posture for the space of half an hour. A marvelous thing it was to see the branch which sustained him swaying lightly, as though a bird had alighted upon it."

But Copertino is a remote little place in South Italy, and it may be urged that a kind of enthusiasm for their distinguished brother monk may have tempted the inmates of his convent to exaggerate his rare gifts. Nothing of the kind. He performed flights not only in Copertino, but in various large towns of Italy, such as Naples, Rome and Assisi. And the spectators were by no means an assemblage

of ignorant personages, but men whose rank and credibility would have weight in any section of society.

"While the Lord High Admiral of Castile, ambassador of Spain at the Vatican, was passing through Assisi in the year 1645, the custodian of the convent commanded Joseph to descend from the room into the church, where the admiral's lady was waiting for him, desirous of seeing him and speaking to him; to whom Joseph replied:

" 'I will obey, but I do not know whether I shall be able to speak to her.'

"And, as a matter of fact, hardly had he entered the church and raised his eyes to a statue situated above the altar, when he threw himself into flight in order to embrace its feet at a distance of twelve paces, passing over the heads of all the congregation; then, after remaining there some time, he flew back over them with his usual cry, and immediately returned to his cell. Admiral was amazed, his wife fainted away, and all the onlookers became terrified."

A similar feat was accomplished in the presence of Pope Urban VIII, who was highly astonished, and declared that "if Joseph were to die during his pontificate, he himself would bear witness to his successor."

But his most remarkable flights took place at Fossombrone, where once, detaching himself in swiftest manner from the altar with a cry like thunder, he went, like lightning, gyrating hither and thither about the chapel, and with such an impetus that he made all the cells of the dormitory tremble, so that the monks, issuing thence in consternation, cried, "An earthquake! An earthquake!" At Fossombrone he reached what seems to be his outdoor record—two hours without descent to earth.

Sometimes, furthermore, he took a passenger, if such a term can properly be applied.

So once he was observed to run swiftly toward the confessor of his monastery, and, "seizing him by the hand, he raised him from the ground by supernatural force and with jubilant rapture drew him along, turning him round and round in a *violento ballo*." At Assisi, too, there was

a man, a suffering invalid, whom he "snatched by the hair, and, uttering his customary cry of 'Oh!' raised himself from the earth while he drew the other after him by his hair, carrying him in this fashion for a short while through the air, to the intensest admiration of the spectators." The patient, whose name was Chevalier Baldassarre, discovered, on touching earth again, that he had been cured by this flight of the grievous mental malady which had hitherto afflicted him.

Saint Joseph of Copertino lived at the time of the Spanish viceroys of Naples, and his notoriety spread not only over all Italy, but to France, Germany and Poland. Among his intimates and admirers were no less than eight cardinals, Prince Leopold of Tuscany, the Duke of Bouillon, Isabella of Austria, Duchess of Mantua, the Infanta Maria of Savoy and the Duke of Brunswick, who, on a visit to various courts of Europe in 1649, purposely went to Assisi to see him, and was there converted from the Lutheran heresy by the spectacle of one of his flights. Prince Casimir, heir to the throne of Poland, was his particular friend, and kept up a correspondence with him after the death of his father and his succession to the throne.

Toward the close of his life the flying monk became so famous that his superiors were obliged to shut him up in the Convent of Osimo, in close confinement, for more than six years preceding his death, in order that his aerial voyages "should not be disturbed by the concourse of the vulgar." And here he died, in his sixty-first year, on September 18, 1663. He had been suffering and infirm for some little time previous to that event, but managed to take a short flight on the very day preceding his death.

Forthwith the evidence of his miraculous deeds were collected and submitted to the inspired examination of the Sacred Congregation of Rites in Rome. Their conscientiousness in sifting and weighing the depositions is sufficiently attested by the fact that ninety years were allowed to elapse ere Joseph of Copertino was solemnly received into the number of the blessed—in 1753.

THE JUBILEE

MARY RAMSEY

Oh, see the rosy dawning of the glad and perfect day!
The dark cloud of oppression is forever swept away.
Behold the old world passing now, transfigured by new
birth.

Like brooding doves, the wings of peace encircle all the
earth.

Hark! Sweet toned bells are pealing forth the anthem of
the free!

Oh, hear the myr'ad voices sing the joyous jubilee—
"Hosanna in the Highest!"—triumphant swells the song;
In wave on wave of throbbing air the measure floats along.

From whisp'ring grove, and trickling rill, from mountain
side and plain,

All nature's gentle minstrels too, take up the sweet refrain;
The birds of song, and birds of prey join in the jubilee,
And bleating sheep and lowing kine voice the glad minstrelsy.

By winding streams, in pastures green they range the
landscape wide;

The lion and the lamb, in peace, are feeding side by side.
In jungle deep the lurking beast springs not upon his prey;
And all the deeds of man and man are open as the day.

Not now are men devising swift, grim instruments of death
To slay their fellow creatures with, as by a whirlwind's
breath;

Swords into plow-shares beaten are, for banished is all lust;
And hate, and greed, and passions all, are trampled in the
dust.

"Hosanna in the Highest!" the rapt'rous chant prolong!
Resplendent stars are twinkling to the measure of the song.
O jubilee! Glad jubilee! No sin or sorrow known!
For all God's creatures 'neath the sun have come into their
own.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

PUTTING DOWN PERSONALITY



TEACHERS and healers have not only their own personal consciousness to meet in daily overcoming; they have also to be watchful and wise in meeting personality in those to whom they minister. This is an important consideration for every worker. Even after he sees as a truth the proposition that he must not allow people to look to him personally for help, his own vanity if he has any, may be tickled over the demands made upon him by persons who look to him rather than to the Spirit within themselves, and a self satisfied, self sufficient state of mind may, almost unconsciously, be built up in him. We are not to minister "with eye service as men pleasers," nor are we to receive honor of men. Receiving honor has an inner and outer aspect. First, the acceptance of the praise and honor of men gives a subtle swelling of pride and self satisfaction in personality. This is the place to meet the error and put it out of consciousness. One may outwardly refuse, or claim to refuse, to allow others to look up to him and depend upon him. But he is deceiving himself unless he actually does what he claims, and overcomes, both the outer acceptance and the inner reaching out for praise and pleasure in it.

After he has fully made up his mind that he will eliminate all personality from his work, then the question of how to refuse insistent demands for personal attention is before him. The one way is to teach the truth that all people are offspring of God and have potentially all his attributes, which they may and should bring into expression within themselves. The Christian ministry is for the purpose of awakening men and women to this truth, and helping them to know of, and depend upon, their own inner power and intelligence. So long as they look to a teacher or a healer for that which they have within themselves, they

fail to find the help they require and they place themselves in bondage to the one to whom they give the honor, which rightfully belongs to their indwelling Lord.

Having this understanding, no Christian teacher will yield to a plea for his personal advice. Men, trained to lean upon others for all kinds of professional advice, medical, legal and religious, need to be lifted out of the tendency to depend upon the wisdom and judgment of other men, and taught to look to their own spiritual wisdom and judgment. You can help another when he is in the Valley of Decision, but not by telling how he shall decide. Your part is done when you direct him to the Spirit within him, and declare for him the wisdom and guidance of his own Lord.

A peculiar phase of mortal consciousness is that which blinds men to their own spiritual worth, and leads them to idolize and make over others as superiors. Repeated experiences in finding that these idols have feet of clay does not seem to profit much. The only thing that will teach the needed lesson is the truth of man's equality in Spirit. The work of a minister who teaches this lesson, and refuses to allow his fellow men to make over him and set him up on a pedestal as an object of special praise, is far more effective than the work of one who allows himself to be drawn down into mortal desire to give and receive personal honor and praise.

You will learn all this by experience, but if you will give heed to the Truth in the beginning of your ministry you will avoid unpleasant experiences.

TEACH AND LIVE TRUE PROSPERITY

Understanding of true spiritual prosperity comes by growth. A perception of the truth that God is the Source of supply is first quickened, and the light usually breaks gradually through the darkness of materiality. Then we learn that spiritual supply becomes manifest through law, and we begin the study of that law. As fast as we learn the law we apply it, and many and interesting are the experiences we have in learning how to bring into manifestation

and to use, the abundance which we know is rightfully ours.

Sometimes we may find ourselves settling down into the belief that to work the law for accumulation of things the sense man desires, is spiritual prosperity. It is not. Spiritual prosperity is above selfishness and pride and commercialism, and has no part with them. If your students have this idea of the prosperity of Spirit, and want you to help them work it out, it is your duty to explain to them that "a man's life consisteth not in the abundance of things which he possesseth," neither is the amount of his possessions any indication of his real prosperity. A man may apparently have nothing, yet possess all things, or he may have much and yet be poor.

Teachers sometimes get the idea that to help others to prosperity, they must themselves make a great show of being prosperous. There is nothing in it. People who judge by appearances are not ready to receive your teaching anyway, and those who are ready will discern, without any need of outward display, that you have the true riches. Display may dazzle the mortal man, but it doesn't quicken spiritual faith and help anyone to real prosperity. Spiritual ideas alone can do this.

You will be relieved of great strain and burden if you determine to live in spiritual ideas, instead of struggling to keep up appearances to satisfy the doubts of men in mortal consciousness, or to prevent their scoffing and reviling. It is very restful to be free from the man-fearing spirit.

Whatever we may say of spiritual prosperity, it always leads back to that great foundation truth which is the secret of all demonstration, "Seek ye first the kingdom of God." Learn to live in the realm of true ideas, to express them and to manifest them and every needed thing will be yours.

LOVE ATTRACTS LOVE

I want to tell you of a little incident which came into my life a week ago last Sunday which is such a beautiful demonstration of love that if you care to, you may give it

room in UNITY. During the last three years I have come very strongly into the understanding of the universal Love and the consciousness as well, and through it my life has been greatly changed, for whereas once upon a time I prided myself on a few select friends, I now am anybody's and everybody's friend. No matter the color, no matter the nation, my heart goes out to one and all, and to every living creature.

I sat in a beautiful garden with a party of friends when one exclaimed, "Do look at that butterfly on your hand." Sure enough there it was with its solemn beady eyes seeming to look right at me as much as to say, "I wouldn't be here, only I know I am welcome." I talked to it, and stroked it with my finger, and there it stayed for fully five minutes, as though it were listening to what I had to say. After a while it flew away, only to return and to bring its mate which also lit on me. The entire afternoon I had this uninvited, but welcome company, either on hand, or bosom, or hat, greatly to the amusement and wonder of those assembled, who knew such was not the habit of the butterfly. I was the only visitor honored, though they did occasionally visit the little daughter of the house, who told me she loved them. This I said to myself is the reason, Love that which binds the greater creation to the lesser is the one great binding universal Love, and like attracted like, and love drew love.—*Henrietta L. R. Jouet.*

QUESTIONS TO BE ANSWERED BY STUDENTS

Explain the place and importance of *consciousness* in spiritual growth.

How is man a co-worker with God?

Why is it inconsistent in temperance people, who are careful to drink no fluids that will inflame them, to eat indiscriminately solid foods that are known to be stimulating, and, according to physics, fully as deleterious as alcohol?

ANSWERS TO QUESTIONS

What is the difference between intellect and carnal mind?

Intellect is man's limited concept and expression of intelligence. It cannot comprehend spiritual things, but requires the quickening of the Spirit to illumine it and make it receptive to the Truth.

Carnal mind is a state of consciousness built up through thinking and living in the senses. It is adverse to the Truth, at enmity with God, and finally produces that breaking up of consciousness called death; the separation of spirit, soul and body.

Is there a law of gravitation?

There is a law of Love, one phase of which men have named gravitation. Everything must be traced back to Divine Mind. There we find that the great attracting power of the universe is Love. As we grow in the understanding of the law of Love we will become free from all bondage to the "law of gravitation" and, when we please, "mount up with wings as eagles."

What is the difference between idea and thought?

Ideas are absolute and unlimited, such as the attributes of Being, Life, Love, Intelligence, Substance, Power. Thought is the mind's activity with ideas. But man has substituted for Divine Ideas many concepts of his own which he calls ideas, and upon these he bases his thinking. In this way he has built up many error states of consciousness. By thinking from Divine Ideas he may free himself from errors and build up spiritual consciousness, which will be like its source, eternal and unfailing.

New occasions make new duties;

Time makes ancient good uncouth;

They must upward still and onward

Who would keep abreast of Truth.

—Lowell.

PROSPERITY

Lesson Three, Part One, Unity Society Correspondence Course, written by MINERVA COMSTOCK, a student.

Question 1. What is prosperity?

Answer. Prosperity is a realization of a sufficiency for all our needs, in every way through laying hold of the Ideas of Substance in Divine Mind instead of counting things.

Ques. 2. What is Substance?

Ans. Substance is that ever-present idea of God or Good from which our thoughts form everything.

Ques. 3. What is the difference between Substance and matter?

Ans. Substance is the real spiritual idea back of all manifestation, while matter is only man's mortal concept of Substance.

Ques. 4. What is meant by "the unreality of matter"?

Ans. There is in reality no such thing as matter. It is only man's idea—judging by the senses—as to what things are made of. We have learned that the senses cannot grasp the real true spiritual idea; they only get the appearance, in which there is no reality.

Ques. 5. What is the relation of the Divine Substance to man's supply?

Ans. Man's supply depends upon his thinking rightly about the source of it. Upon his laying hold of the *idea* of inexhaustible Divine Substance.

Ques. 6. Why did Jesus say, "Seek ye first the kingdom of God" etc.?

Ans. Seeking the kingdom of God and his righteousness is getting into the realm of ideas or right relation to the law of supply, and when we righteously keep the law it manifests for us all that we need.

Ques. 7. What is the truth back of the command, "Lay not up treasures"?

Ans. When one lays up stores for the future he stops circulation of supply through ignorance of or lack of faith

in the law or through selfishness. When he lays hold of the real source, which is the idea of the true God-Substance, he knows that he must keep a free open channel and then there is no need to save, as his supply can never be depleted.

Ques. 8. How may we become conscious of Substance?

Ans. By meditating upon it in the silence, affirming our oneness with it until it becomes real and present to us and we realize that we can make of it everything we need.

Ques. 9. Give three affirmations of your own for the realization of Divine Substance.

Ans. (1) I rejoice in the reality and presence of Divine Substance.

(2) I have faith in God as Substance.

(3) The light of Truth quickens my understanding of Substance.

Ques. 10. What is the law of giving and receiving?

Ans. In what measure we give lovingly of ideas of Divine Substance—in words, thoughts or anything we have to give representing them—we open up our own minds and hearts to the inflow of these same ideas in whatever form they may come to us, thus making ourselves a free channel for the circulation of Substance and establishing the law of "Give and it shall be given unto you."

Ques. 11. What has the keeping of this law to do with the demonstration of supply?

Ans. By keeping this law of cheerfully giving and equally as *cheerfully receiving* we are letting go of selfishness and pride and finding God's righteousness. In doing this we become so conscious of Substance as an ever-present idea of God that our faith lays hold of it and quickens the understanding to a use of it for every possible need.

Ques. 12. Is there any reality in the idea of "luck"? What is it that is called "luck"?

Ans. That which is called "luck" is a "chance" acquaintance with prosperity; not lasting nor real because there is no knowledge of prosperity as an absolute ~~unfailing~~ law.

Ques. 13. How may worry over supply be overcome?

Ans. Worry comes from a lack of trust in the law. We can overcome it by giving praise and thanks for our faith in God as our inexhaustible bounty and supply.

Ques. 14. Was Jesus poor?

Ans. Jesus had command of God's storehouse of true riches through his ability to use the Substance idea. He was considered poor because of man's limited idea of Substance.

Ques. 15. Why does the apparent source of income sometimes stand in the way of a bountiful supply?

Ans. When we look at the apparent source our thoughts are directed outward and the channel assumes so much importance that we find ourselves looking upon it as the real source when it soon fails. If we want to demonstrate abundant, unfailing supply we must depend upon the One resource which is God Substance within.

Ques. 16. What is the true object of all work?

Ans. We do not have to earn our living by hard work. God supplies us with life and everything we need. In return we have an obligation to mankind. This is governed by the law of Love which operates when we work for the love of serving others and for the purpose of expressing our God-given faculties.

Ques. 17. What has faithfulness to do with demonstrating prosperity?

Ans. If we are not honest with ourselves, not true to the highest within us then we are not expressing our God-given powers nor conforming to the law of Love and do not get the right results. We must be faithful in expressing God—giving of Good—if we wish to have God with us, or plenty, which is Good, returned to us. As we sow so shall we reap.

Ques. 18. What is the relation of praise to the manifestation of supply?

Ans. Praise is seeing good and making more of it by acknowledging it, multiplying it. Whatever we praise we increase, be it some faculty we wish to express or something

we want to possess. It is a law of mind an avenue of the manifestation of supply.

Ques. 19. When you give to another or do something for him why should you trust the Divine Law for recompense rather than demanding of him compensation.

Ans. The law "Give and it shall be given unto you," is a universal law. We should not look to the personal nor be anxious as to how it is to be fulfilled. All we have to do is to give cheerfully, abundantly and lovingly and then trust the law.

Ques. 20. What will help one to give freely and cheerfully?

Ans. A perfect understanding of this law. A realization that we must "sow bountifully" if we would "reap bountifully."

"Guard thou thy thoughts!
For deeds we do, and every word we speak,
Are outcome of some picture of the mind;
And thoughts are pictures. Then let thoughts be pure;
And as each image shall be pure and good,
So will it be expressed in word or act.
Thoughts rule our life, our health, our happiness;
And as we think so are we, so become.
Make noble pictures! Make the canvas broad!
Heap on the tender lines of radiant light!
Set all in just proportions, and each thing
Show forth in beauty—reach its highest law;

A perfect gift thy Father gives to thee—
Thyself, with all thy powers. Yet all will be
Imperfect, weak, and in captivity,
Till thou, his child, give all thyself away
To God and to thy brother, day by day.

—Theodore C. Williams.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing the Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, SEPTEMBER 21

TEMPERANCE

Scripture Text—Romans 14:12-23

12. So then each one of us shall give account of himself to God.

13. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

14. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

15. Let not then your good be evil spoken of:

17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he that herein serveth Christ is well-pleasing to God, and approved of men.

19. So then let us follow after things which make for peace, and things whereby we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

22. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

23. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

SILENT PRAYER: *I no longer desire the false stimulants of sense. I am satisfied with the life-giving waters of Spirit.*

Paul was a "Pharisee of the Pharisees," according to his own confession, nevertheless he was unusually tolerant and recognized the necessity of individual freedom. "Where Christ is there is liberty." We should beware how we let our zeal to help others interfere with their liberty of choice. We are accountable to the Divine Law, and we should as helpers confine ourselves to teaching and demonstrating in our lives its principles. "So then each one of us shall give an account of himself to God."

Do not judge others, but strive to remove their limitations. The "stumblingblocks" at first sight seem to be in the environment, but a closer discernment reveals that they are primarily in the mind. Then we should not put additional weight into the already existing stumblingblocks by filling them with the "thought-stuff" of condemnation.

"To the pure all things are pure." "Nothing is unclean of itself." The essence of all things is Spirit. God is Spirit; therefore all things are God—Good. Does this mean that poison, whiskey, tobacco, and the many enemies to man's well-being are good? Whatever life and power these possess is of the One Mind and they must therefore have place in the Divine Economy. It is the *relation* of things that determines their good or evil in man's constitution. The essential elements of all things are good. But man has power to subject a good thing to conditions that throws it

out of harmony with its natural law. Corn is one of our most highly prized cereals, but it can be put through a process of fermentation and produce a fluid called alcohol. This fluid is not in itself evil—it makes a good fire—but when placed in man's stomach it sets afire the whole nervous system.

So there is evidently a right place for everything in the universe, and "nothing is unclean of itself." It is the combinations of ignorance that make havoc. Beware the concoctions of the druggist—and the thrifty housewife. The proportions put into the products of Mother Nature are proper, and man will eventually discover that he cannot improve upon them—then even cooking will cease.

"The kingdom of God is righteousness and peace and joy in the Holy Ghost. This is such a self-evident truth that it needs no comment. The question is, How shall we attain the Kingdom? Only by understanding the law and following it. The law of God in creating man cannot be changed, hence it must be found and obeyed. Jesus said that not one jot or tittle of the Law should pass away until all was fulfilled. He knew the Law, and he is a good guide, and we find that his methods prove that they are founded on a Principle. Hence, "he that serveth Christ in these things is acceptable to God, and approved of men." Christ is the God-mind that Jesus proved existed at the center of man's being.

"It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." This is good plain Scripture teaching in matters that many are asking about. Putting aside the question of how meat, whiskey and tobacco affect you, ask yourself how your demand for them is putting stumblingblocks in the way of others. The noxious tobacco sweat-shop, the reeking packing-house and the brewery vats are pouring forth their products because men demand them. If you are demanding any of these things you are helping to perpetuate them. True reform begins at home.

QUESTIONS

1. Is there a limit in helping others in Truth?
2. Where are the "stumblingblocks"?
3. Have things in themselves, deleterious qualities?
4. What is the overcoming law?
5. How do those who are apparently innocent put "stumbling-blocks" in the paths of others?

SUNDAY, SEPTEMBER 28

THE FIRST CONSCIOUSNESS OF SPIRITUAL
STRENGTH

Scripture Text—Judges 16:21-31

21. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22. Howbeit the hair of his head began to grow again after he was shaven.

23. And the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand.

24. And when the people saw him, they praised their god; for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us.

25. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made sport before them. And they set him between the pillars:

26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them.

27. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28. And Samson called unto Jehovah, and said, O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29. And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left.

30. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that

he slew at his death were more than they that he slew in his life.

31. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

SILENT PRAYER: *God is the strength of my life and I am powerful in every part.*

Samson means in Hebrew "Sun-hero" or "Sunny." He represents physical strength under spiritual discipline. Samson, like John the Baptist, was a Nazarite. He was consecrated to God before his birth as one who should "begin to save Israel out of the hand of the Philistines." (Judges 13.)

As a Nazarite Samson vowed total abstinence from wine and all intoxicating liquors; that the hair should go uncut; and that all contamination with dead bodies be avoided. It was usually a temporary vow, but Samson and John the Baptist were perpetual Nazarities. The meaning of the vow was "entire consecration to God."

In the regeneration the conscious mind is first set right then the body is put in Divine order. In the first steps the mind is cleansed, and the body is built up in a general way, but no permanent regenerative work is done until the Spirit enters the inner centers as a quickening fire.

When Samson began his work the Israelites were under the dominion of the Philistines, vanquished and dispirited. The nation was in danger of extinction, and peace was purchased of the Philistines by deepest dishonor. (Philistines means "strangers," "emigrants," "foreigners.")

This all means, that the body was in the possession of forces foreign to the Spirit, and redemption was necessary. History says the Philistines held five great cities which were ruled by "lords." It is easy to discern here the meaning of the five senses under the dominion of thoughts foreign to Spirit. The Philistines were opposed to all true spiritual discipline—worshipped strange gods in the forms of animals, and resorted to all kinds of sorcery and soothsaying.

When the five-sense man gives himself up to fleshly

desires and makes no attempt to live in spiritual consciousness, he is ruled by Philistine thoughts. This is a suppression of the real man and if continued the soul will be finally crowded out of its rightful domain, the land of Israel. It is of vital importance that the redemptive processes of Spirit be inaugurated at this stage of man's development, and it is through Samson, the consciousness of Spiritual Strength, that the work begins.

In his attempts to overcome the sense consciousness, and impart to it a higher principle, Samson is sometimes overcome, but he rises again and again and destroys his enemies. When we declare our strength to be spiritual and under the dominion of spiritual law a great increase of power is manifest in the back—the strength-center in the organism. But sensuality is active and the foolish Samson finds his strength gone after he has visited Delilah. Then he becomes an easy captive to the Philistines, who put out his eyes (spiritual perception) and incarcerate him in prison walls.

But with returning consciousness of vital force, represented by the hair, strength comes again and a mighty effort is made to express it, regardless of consequences. This supreme expression tears down the walls of the temple and destroys both Samson and his enemies. This sometimes occurs where the strength thoughts are suddenly massed and poured upon the organism in volume stronger than it can bear. Had Samson always had good judgment with his great ideas of God's indwelling strength, he would have declared it in peace and harmony, and under that Divine Law he would have demonstrated perpetuity of the temple. "In patience possess ye your souls."

QUESTIONS

1. What is the meaning of a "Nazarite"?
2. What is the meaning of the dominion of the Philistines over the Israelites?
3. What does Samson represent?
4. How should strength be exercised?

SUNDAY, OCTOBER 5

FIRST PERCEPTION OF DIVINE LAW

Scripture Text—Exodus 2:1-15

1. And there went a man of the house of Levi, and took to wife a daughter of Levi.

2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

4. And his sister stood afar off, to know what would be done to him.

5. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it.

6. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

11. And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren.

12. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.

13. And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong. Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

SILENT PRAYER: *Let they righteous Law be fulfilled in me.*

The birth of Moses represents the development in consciousness of the law of man's being from the negative side. The meaning of the word Moses is "drawn out of the water." Water represents universal negation. But water represents the Great Possibility. Out of the seeming negative conditions comes the new growth. "The spirit of God moved upon the face of the waters." "Let there be a firmament in the midst of the waters." "Let the waters be gathered together." Geology says that life on this planet was first manifest in the waters. Thus the Mind that created the earth had to sow its thoughts in a universal solvent, that they might be increased.

All of God's creations are under laws whose foundation is mind. That is, we can resolve every so-called fact of nature into a mental statement and thereby find the law of its being and its object. This is spiritual science in its highest aspect.

When we are in what seems Egyptian darkness, and "weak as water," we are ripe for the higher understanding. The thoughts that rule in the darkness are bent upon putting out all the children of light, but if we are "of the house of faith," which was said of Moses' parents, then our desire to bring forth the higher consciousness will find a protector.

We must care for the infant thought of Truth and surround it with the ark of love and trust, right in the midst of its seeming enemies. "Surely the wrath of man shall praise Thee."

When we have arrived at a certain understanding of Truth, represented by "when Moses was grown," we are zealous for our principles to the point of destroying anything that interferes with their freedom. The thought that seeks to destroy those that oppose us reacts and we find our own people in contention. This leads to self-examination and the revelation that we have been in great error and tried to hide our sin in the deceptions of matter. This calls down upon us the wrath of the mortal law and our Truth is ob-

scured for a season. But "he sat down by a well." The All Possibility is about to manifest from another view-point—the well of living water within the soul.

QUESTIONS

1. What does the birth of Moses represent in man's development?
 2. How can we take advantage of seeming weakness and ignorance?
 3. What is the result of destructive thoughts?
-

SUNDAY, OCTOBER 12

THE INNER VOICE

Scripture Text—1 Samuel 3:1-10

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see),

3. And the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was;

4. That Jehovah called Samuel: and he said, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

SILENT PRAYER: *He that is of God heareth the words of God. Speak, Lord, for thy servant heareth.*

There are many voices in consciousness. The organ-

ism itself is a living register of thoughts and words, not only from the individual, but also from his environment. The cylinder of the phonograph is an illustration of the manner in which the sensitive thought-stuff, in which we live and move and have our being, receives impressions.

The song we sang yesterday is registered, and through the power of memory we can recall it. A year hence it will be more difficult to recall, because many other songs have been registered right over the old song; but it is still there, and in the revolutions of thought that are constantly going on it may come to the surface at an unexpected time.

The endless flood of thoughts running through the mind is the whirling cylinder of soul-words in the phonograph of human consciousness. It is not strange, then, that we are often confused by the many voices we hear in the inner ear. It very frequently happens that this great realm of registered sounds is broken through by the outer ego and voices are heard at intervals, or constantly. This experience is quite common; nearly all people have had it. When it becomes chronic, and the voices come unbidden, the confusion disturbs the even flow of thought, and the individual is considered "queer," because he often seems in abstraction when addressed. When such a one complains about these voices within, he is told that it is all his "imagination."

This is the conclusion of ignorance. A wise one would advise listening for the Supreme Voice, thus silencing the lesser ones. Thus Eli told the boy Samuel when he heard the Voice to say, "Speak, Lord; for thy servant heareth." Addressing the attention to the One Voice puts away the many, and brings order out of confusion.

Soul development often begins with this experience, and the doubts and fears of the untrained or childish mind are an impediment to the Lord's work. When we *know* that there is One Supreme Mind always present, which may be called upon and consciously reached by the most humble man in the universe, we have the key to the kingdom of God within.

The obedience of the little child is a necessary factor

in dealing with spiritual things, because the mind must be open and receptive in order to see and hear the "still small voice" of the Spirit. Fearlessness and candor are also necessary. When we have a revelation we should not be afraid to speak it forth, although it rebukes the errors of respected institutions. Eli had grown lax in his office and had to be reached through the more alert mind of the youth Samuel.

Cultivate the thought of youthfulness—lay hold of the Absolute Perfection and the Lord God Almighty will speak to you in the Inner Life.

QUESTIONS

1. Where are thoughts registered?
 2. How should we listen for the voice of the Spirit?
 3. What part does obedience play in spiritual receptivity?
-

The reliance on property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long, that they have come to esteem what they call the soul's progress, namely the religious, learned and civil institutions, as guard of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure esteem of each other, by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, ashamed of what he has, out of new respect for his being. Especially he hates what he has, if he sees that it is accidental—came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there, because no revolution or no robber takes it away. But that which a man is, does always by necessity acquire, and what the man acquires is permanent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put.—*Emerson.*

HEALING

MARY W. FRY

"If it be God's will, I shall be healed!"

Nay, blaspheme not, frail child of earth
Bound fast in graveclothes of thine own fell
Weaving—as if it ever could be His will
That thou shouldst suffer, shouldst ever be
In any other state than well and strong and
Happy—aye, and beautiful, for are thou not
His well beloved child?

If such is not thy case, then mayest thou know
Beyond the shadow of a doubt, it is from seeking
Of thine own unbridled will; from use of God's
Great gift of power to carry out thy low and
Selfish aims. Quick! Turn thine eyes away
From beholding evil, which neither form nor
Substance hath save what thou givest it by thy
Belief, and let them rest upon the beauty of
His face, shining upon thee with such wondrous,
Loving smile, waiting with such gentle patience
Till thou canst comprehend thy oneness with him;
Heed well the Master's words of life:

"Repent for the kingdom of heaven is at hand."

Why waitest thou to enter into possession
Of thy fair estate, thine by virtue of heavenborn
Right as child of God, to which the Master is
Himself the way, and came to earth that we might
Learn to walk therein? Oh, blind and foolish ones,
Drop the baubles clutched so closely, forget the
Ones thou fain wouldst grasp at peril of thine own,
Thy brother's peace; open thy hands and stretch
Them out to him, the gracious Christ who knows
What things ye need for spirit, soul and body, too;
Ask, for the best is in his power to give—he will
Fill thine hands with such treasure as thou hast
Not dreamed of: all thine so long as thou shalt
Share them with thy brothers. Then freely ask,
Give thanks and freely give—so shalt thou find
Thou hast the magic key with which thou mayst unlock
Heaven's treasury and all its wonders know.



913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

September 20 to October 20, 1913
Held daily at 9 p. m.

*My Health Is from God, and I Refuse to be
Robbed of My Birthright by any
Negative Thought.*

PROSPERITY THOUGHT

September 20 to October 20, 1913
Held daily at 12 m.

I Have Faith in the Unfailing Source of Omnipresent Supply.

PROSPERITY THOUGHT

"I Have Faith in the Unfailing Source of Omnipresent Supply."

The universal Source of supply is inexhaustible.

Whenever you realize this, the business you are engaged in becomes a channel through which abundance is brought into manifestation.

Your limitation is mistaking the channel for the Source and gageing your supply by the apparent capacity of the channel.

Always keep before your mind the inexhaustibility of the Source, and whatever financial drouth prevails in the commercial world, the channel of your Resource will be full to overflowing, and all that you do will prosper.

Affirmations of Prosperity

I praise and give thanks to the Almighty Good from whence cometh my supply.

I am one with the Source of all Substance and it manifests through every avenue of my life.

I am a standing demand upon God, who is my unlimited supply.

The abiding consciousness of omnipresent ability and abundance is now mine.

I have absolute faith in myself and in my ability to manifest the perfection of Spirit in mind, body and affairs.

You can be abundantly supplied with all things for your good, if you realize that God is your supply and support. Affirm,

"I am the Substance of Things Hoped for."

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

The following answer was given to one in a distant city, who asked a personal visit and treatment of one of our workers:

There is no prospect whatever of my visiting your city. In fact I can do better work for you here in Kansas City than if I called upon you personally. Several years ago the Spirit showed me that present treatments limited the universal spiritual force and confined it to personal avenues of expression. I was also shown that in order to attain the highest power of Spirit I must cease to give way to the demands upon me of those who desired my personal treatments. With this in view I have cultivated the Realm of the Absolute, where all things are possible with God. We have a trained body of workers who ascend spiritually into this higher consciousness, in which was Jesus when he sent his Word and healed the centurion's servant.

The Spirit does the work, and the fruits show that it is well done in those who have faith. It is useless to explain how it is done, because the natural man could not understand the law. It is difficult to explain the working of wireless telegraphy, and how much more difficult the creative Law of Spirit.

Put yourself under this law by sitting with us every afternoon at five o'clock in the Silence for say fifteen minutes quietly affirming: "Looking unto thee and thy law alone I am made whole through the power of the Lord Jesus Christ." * * * *

I have been told that the Unity people do not believe in marriage. Will you please explain to me what you do believe about it? * * *

We do believe in marriage, but not for the gratification of sex. The standard of the Spirit for those who would attain eternal life is absolute continence. In the regeneration there is no double standard of purity, one for the married and one for the unmarried. All must measure up

to the virgin purity of the Christ Mind. So long as one gives himself to generation, he keeps alive in his consciousness the sex desires and flesh sensations that deplete his vital force and burn up his substance. In the regeneration all this is stopped and the forces are conserved, and lifted up in Spirit, where they are used to build the perfect spiritual body, instead of building bodies for offspring.

The lifting up process from generation to regeneration calls for consecration and a deep earnest desire for purity. Certain modes of living aid in the demonstration; first, of course is continence, and probably next in importance is "eating and drinking to the glory of God." It is well known that certain foods stimulate the animal passions, and overcomers early learn to avoid the eating of meat and other animal products that the sense man craves and eats for the stimulation of his desires. Pure food and pure thought go hand in hand.

As the activity of the life forces in generation are death producing, so their expression in regeneration is life giving. The reward of those who follow Jesus Christ in the regeneration is so great that the brief and uncertain pleasures of sensation, is nothing in comparison. A good clear comprehension of this in the mind of the overcomer keeps him above any temptation to fall back into that state of consciousness where generation seems desirable.

Jesus, speaking of the regenerate life said, "He that is able to receive it, let him receive it." Men and women are made able by the illuminating, convincing power of the Spirit quickened in them through the Word of Truth. The more they hear and believe in the blessing of the regeneration, the better able are they to live accordingly, while if they think and study about the pleasures of generation, they build up more and more the state of consciousness and close themselves against the only power that will regenerate them and bring them into eternal life. We therefore, teach purity for both the married and the unmarried, not to force it upon anyone, but to quicken, encourage, and help those who desire the highest, and to awaken in all that desire.

DEMONSTRATIONS OF THE LAW

Paul said, "God hath not given us the spirit of fear, but of power and of love and of a sound mind." Let us make a new statement of this to fit the new understanding of the Divine Law:

"God hath not given us disease nor lack, but health, strength, prosperity and a sound mind."

The realization of this is proving the greatest healing agent ever known to men. Those who accept the truths therein stated are demonstrating freedom from every form of bondage that makes men weak and inefficient. If we published all the letters we get testifying to the healing power of God's Spirit they would fill this magazine many times every month. We make but a few selections which we consider will be helpful to our readers, and encourage them to use this real and only remedy for the ills of the human family. Jesus the Great Physician said, "Ye shall know the Truth and the Truth shall make you free."

HEALTH

Maywood, Ill.—I am delighted to tell you that my family is so much better. I. R., who was told by five doctors that she had to be operated on at once, is now up and enjoying the out door games with her little playmates. Your prayers were heard at once. My mother, too, is doing well. As to M. he writes he is improving rapidly and was at the time I telegraphed you given up. Thanks to our Lord and to you loving friends.—*Mrs. A. S.*

Joliet, Ill.—Some time ago I wrote you for treatment for a kidney and skin affection. In a day or two after writing you my kidneys resumed their normal functions, and my skin began to clear up and I am now entirely well, and treatments are no longer necessary.—*Wm. N. H.*

Chicago, Ill.—About a month ago I wrote to you for treatments for ulcers I had on my knee that had eaten into it. I worried and feared it so that I was almost frantic. All the medicine I used did not stop it, but it is all healed now.—*Mrs. S. J. F.*

Lincoln, Neb.—I wish to express to you our gratitude for your kind help in the apparent illness of our little girl. The telegram had

scarcely reached you before she showed signs of improvement. Mr. D. and myself were on a trip East when the telegram reached us telling us of her illness. The doctor called it a case of typhoid. Mr. D. was quite alarmed but I knew of God's goodness and of your dear kind help, and so went into Silence at once and sent the life words to her. Then I telegraphed you, and I was as sure of her speedy recovery as could be. Upon arrival home Friday we found our little girl resting very easily with temperature, pulse and breathing all normal, and it has remained so since and now praise God from whom all blessings flow. She is playing around as happy as can be. My heart is full of prayer and praise from morning until night.—*Mrs. O. W. D.*

Menomonic, Wis.—I am rejoicing day and night that I was lead to write to you. I am free from the awful pain, retain my food and feel and look like another person, in the face of the fact that when I wrote you, four of the best physicians, one of whom is my son-in-law, stated that my only hope was in a radical operation. I am leaving for the West on business Saturday.—*H. A. P.*

Scranton, Pa.—I wish to write you regarding the healing of Mr. B. which to the human mind is miraculous. He is perfectly well and able to do all that is required of him. When he started treatments with you he dismissed two attending physicians. He wishes me to thank you in his behalf for all that has been accomplished for him. I inclose a love offering.—*L. B. C.*

Los Angeles, Cal.—I write to tell you that I am entirely cured of constipation and you may stop treatments for me.—*Mrs. S.*

Long Beach, Cal.—At just about the time when you received my letter asking for treatment for E. for bowel trouble of more than a month's standing he became at once well! I am so happy about it. All these things strengthen my faith so that I cannot even regret the illness.—*Mrs. J. W. S.*

Ionia, Mich.—I am happy to tell you I am healed of the disturbance in my body. Before my letter had reached you it had ceased. I thank you from the fullness of my heart.—*M. C. L.*

Salt Lake City, Utah—I am enjoying better health than for years. Financially I am very optimistic, I can see the skies clearing and brightening. I want to tell you at this time, as I promised you I would, of the remarkable result of my letter to you. For some eighteen months I had been troubled with an enlarged prostate, had suffered agonies, and had had to have recourse to a catheter, sometimes as many as three times per day, and occasionally being driven to the toilet as many as twelve times at night to use it. Had been advised by Osteopaths to have it removed by surgery, and assured that there was practically no hope for me unless I did, etc. Well, from the day I wrote you my letter I have never used the catheter, have thrown out all in connection with it, and am able to sleep the entire night

through quite frequently, and in every way am almost as well as I ever was. I have been a student of Spiritual Therapeutics, for many years, have a very large library of such books, and know the writings by heart, but that dear little UNITY appeals to me more than all the others combined, and I thank you from the bottom of my heart for it.—*B. E. B.*

Kansas City, Mo.—A month ago I was taken quite ill with sore throat. I treated myself as best I knew how, but got no better. I became uneasy about seven o'clock and sent word to the Silent Unity by a friend. Then I rested easier. I awakened about eleven o'clock and felt my stiff neck all gone. No swelling there. I did a half day's work the next day, and after that I filled my regular place again. I got well and strong in a few days.—*B. M.*

Chicago, Ill.—My son received immediate relief for his afflicted eye. He has not been troubled any since I wrote you. The following Saturday morning when he arose his eye was in perfect health. Before that he could scarcely dress or let the light get to his eye.—*Mrs. R. J.*

Atlantic City, N. J.—Sometime ago I wrote you asking you to treat my husband for heart trouble. I wish to tell you how very much he was helped. My letter had not reached you when he began to get better and I must tell you he took such interest in your letter and kept it with him all the time. We both thank you very much for your help.—*C. B.*

E. Cleveland, Ohio—I have been eager to tell you of my improved condition of health. Since hearing from you June 16th the constipation has been so greatly relieved that I am almost in normal condition once more. The constipation is of twenty-five years standing, and for the last seven years have had to depend wholly upon remedies. So you can imagine how grateful I am.—*Mrs. C. B. V.*

Flint, Mich.—S. H. has not been as well in seven years as she has been this last month.—*A. H.*

Chitting, Iowa—For about a week I have been seemingly exhausted from the heat, and last night I was seemingly attacked with acute appendicitis. Took up the thought that you gave me in your last letter and held it about two hours. I am feeling much better this morning, and have no pain.—*Mrs. A. A. C.*

York, Pa.—You may discontinue treatments for my father as he is wonderfully improved and is working. We are very thankful for the help.—*O. A. L.*

Northwalk, Ohio—Have been feeling and looking better this summer than I have for four years. My bowels that were in such a terrible condition are now normal. My nerves are very much stronger.—*Mrs. A. A. P.*

Miami, Fla.—For some months now I have been reading your magazine and am sure I have been greatly benefited, both mentally

and in my affairs. I have become a strong believer in the Truth. My health since taking up the study of Unity has greatly improved and I am very thankful for the great blessing.—*W. L. K.*

Bay City, Mich.—I am well and enjoying the very best of health and I feel that I owe it all to you for instructing me the true way of the spirit.—*S. W. J.*

Minneapolis, Minn.—Your kind reply to my call for help at hand, but the healing wave preceeded it. Thank you from a full heart. In November I called for your help for my daughter, and truly, "Before they call I will hear and while they are yet speaking I will answer." Before you could have received my letter she was better. The improvement has been permanent for eight months and the specialist said, "She will never be better."—*M. B. H.*

Worcester, Mass.—I am very much better in fact as well as ever and call myself perfectly well. I shall continue to use the thoughts you sent me just the same. I enjoy *UNITY* and *Weekly Unity* very much and get much good from reading them.—*S. M. C.*

Shandon, Cal.—You may discontinue treatment. My tired nerves seem so rested. All the organs that troubled me so much are better. I feel so happy and thank you for what you have done for me.—*Mrs. S. H. T.*

Mena, Ark.—It is with a heart of thanksgiving I tell you our little girl is up and we have started her to school. She is improving every day. The other little girl's teeth never bother her any more. Miss L.'s eyes are improving. We are very grateful to you for help in the past year.—*Mrs. D. P. W.*

Hyattsville, Md.—About a month ago I wrote you asking help for my husband. I am writing now to tell you how much better he is. His cough is very much better and his fever has entirely gone. He looks, feels and acts like a different man. It is a most wonderful case of the healing power of God.—*Mrs. A. L. B.*

Tannersville, N. Y.—Thank you for the letter and the help. I never was so well in my life and at last I am a really strong healthy, happy person. I am very grateful.—*L. S.*

Salt Lake City, Utah—The perfect demonstration has been made in connection with my baby and I thank you most sincerely for your help. She showed a marked change immediately upon your receipt of my letter asking for assistance.—*Mrs. H. B.*

Rochester, N. Y.—I would like to become a member of this society that has done so much for my daughter. Your treatments I asked for my son J. helped him at once. I had not seen him for two weeks when I wrote you of his condition. Four days after I wrote you I saw him. His condition mentally and physically are a wonderful improvement (almost an immediate change). He eats, talks, and knows us all, and is more normal than he has been for three months. God be praised. I sincerely thank you.—*N. E. B.*

Buffalo, N. Y.—You may discontinue treatment for me, as I am healed. From the time I wrote to you the trouble commenced to leave my hip and I have commenced to work again. I am truly thankful. I am telling all who seem to be in ill health or trouble how much you have done for me and my daughter. There is also a most wonderful improvement in my son's family.—*Mrs. L. P.*

El Dorado, Miss.—Your prayers have wrought such wonderful changes in my surroundings and conditions physically and mentally. I feel very grateful.—*Mel. R. A.*

Richmond, Mich.—I want to thank you, as I have given the glory and praise to my heavenly Father for the way I feel today. I wrote you on the 7th propped up in bed hardly able to turn, but thank the great Physician, through your prayers and my own, I feel I am being healed. Today I did the family washing and praise God for given strength.—*Mrs. F. W. B.*

Sterling, Ill.—I am so thankful to say that I am certainly on the gain. I feel sure it is the Lord Christ within me.—*F. A. T.*

Renfrou, Okla.—The doctors said there was no cure for me. And now the neighbor's are so surprised to see me so well they can hardly believe it can really be me.—*Mrs. C. R.*

Sunbury, Ohio—I am gaining strength constantly. Have worked more this summer than I have for six years.—*F. S.*

Columbus, Ohio—Please accept this offering from me with joy and thanksgiving to our Heavenly Father. I am so glad that I am sound and well; you may discontinue treatments. I have been so wonderfully blessed in so many ways since taking up Unity. Your answer to my request for help found me up and leaving off the doctor's medicine. He could not understand my rapid improvement.—*Mrs. M. R.*

Brooklyn, N. Y.—I feel an uninterrupted and steady flow of energy that carries me along harmoniously. I am very thankful for your help.—*P. F. E.*

Hamburg, N. Y.—I am very much better. I have slept well every night and I have almost forgotten that I had anything the matter with me. I try to pass the Truth on to others, and am greatly blessed in doing so.—*Mrs. C. M.*

Fort Deposit, Ala.—I have been greatly benefited by your treatment, and my mother also. You may discontinue treatment. My mother's eyes and mine are much better. My general health is improving rapidly. I thank you for your prayers in my behalf.—*Mrs. S. R. C.*

Medford, Ore.—Our little dog who was so badly crushed beneath the wheels of a big auto Friday is today well. When he was hurt I 'phoned to a friend to treat him. At that time the swelling was awful, and his leg was thrown toward his back badly out of place. A veterinary was called to set the misplaced leg, but he

My health is from God,
and I refuse to be robbed
of my birthright by any
negative thought.

said it was no use. The dog being thirteen years old and the shoulder broken he could not help him. He advised me to chloroform him, but I knew my friend was speaking the word of Truth which was doing its work. My daughter sent off the telegram to you. Saturday the leg resumed its normal position and the swelling went down. Sunday morning he walked across the street and since that time has trotted around as usual. Surely God who is in the midst of us is mighty and they that get still enough to hear that still small voice will know of the doctrine. I feel very thankful to the Father and grateful to this dear friend here and to you through whom the Word of God worked in such perfect harmony.—*E. B. S.*

East Hampton, R. I.—About a month ago my little daughter wrote to you asking you to treat her for warts. In less than a week after there was no sign of them.—*A. M. M. W.*

Winnipeg, Canada—I felt the effects of your work in much improved physical condition. My friend is also much improved. I can stand up under trying conditions better now than for many years; am not disposed to fret and fear and worry when things go wrong. I think *Weekly Unity* of July 9th one of the most helpful lessons I can imagine. It is all one hundred per cent good!—*G. A. M.*

Providence, R. I.—I wrote you a little over a month ago asking for treatments for catarrh and also for corns which at the time were very painful. The catarrh has all gone, there are no traces of it now. Never have I had so comfortable a month with my feet as the month just past and that in hot weather, when as a rule I have much trouble. I have some splendid times with the new understanding and appreciation of the same truths that I have always known. I find such a difference between believing and knowing theoretically and realizing the Truth.—*Miss C. E. M.*

Lancaster, Pa.—I have been able to walk around the neighborhood for about two weeks, and yesterday I took a street car ride the first for ten months. Oh, I am so thankful for the help I received.—*Mrs. L. K.*

Fond du Lac, Wis.—I know you will share my joy, when you learn that Mrs. W. W. M. is convalescing after a critical illness of a few days. I am so encouraged and feel that she has progressed toward recovery to such a degree, that I am sure additional treatments will be unnecessary.—*W. W. M.*

Saratoga, N. Y.—I have gained fifty pounds since 1911, have lost two big worry lines from my forehead, have learned that my dear Father wants me to smile as part of my service to him, and all my friends say I look ten years younger. And my mirror shows me an expression of peace and contentment on my countenance that I am most happy to find there.—*C. A. P.*

Berkeley, Cal.—I want to thank you for the kindly help in my son's behalf during his examinations. He passed successfully in all

subjects and I am very thankful to you for all you have done for him.—*G. E. W.*

Escondido, Cal.—You may discontinue treatments for I am perfectly healed. I thank God for this wonderful blessing. I have read and re-read many times the little tract you inclosed, "Christian Healing."—*Mrs. S. B. W.*

Paola, Kans.—Your true words are being realized by me, and I feel power which I have never felt before. My health is improving. My husband is also being helped. I am indeed thankful for this improvement. I rejoice that I realize my oneness with the Father.—*G. W.*

San Francisco, Cal.—My father has received wonderful help from the treatments. It has increased his faith and has given him much happiness. His hearing is greatly improved. Both ears have opened up, and he hears better than he has for months.—*M. L.*

Riverside, Iowa—I received immediate help from your treatments, even before the letter came. I was invited to play at a friend's house, and surprised and delighted them with the music. Later I played at two class recitals. I did very well at the first and was surprised myself, at the ease with which I played at the last. My teacher congratulated me on my improvement and self control. I am just learning what the real self is. I have a good class of music pupils and my health is improving also. I am getting better results than ever, now.—*C. S.*

Nashotah, Wis.—A month ago I asked you to give me help for neuritis. It is two weeks since it has almost wholly disappeared. I am profoundly grateful and profoundly impressed anew with the thought of the mighty thing that has come into the world (rediscovered), and of which you are the exponents. Of all developments during the century, yes, since the year one, this is the mightiest.—*L. M. D.*

Washington, D. C.—I want to thank you for your kindness. I thank the loving Father that our health is better. My husband has had hemorrhoids for twenty years and could not get relief. Since taking treatment he is practically well. I am so thankful. When I asked you for treatments I stopped taking medicine. Have not taken any since and I am stronger than for years.—*Mrs. Wm. D.*

Baltimore, Md.—For some time I have held the thought, wish, or prayer if only I could become wholesomely clean, mentally, physically, and spiritually. Whenever I washed out a garment, I would mentally declare: "God's love can cleanse me, rid me of all sin, sickness—make me clean just as I am doing to this garment." I have even put it stronger, "I wish God's love would act like a vacuum cleaner on my system." It seems that my prayers are answered, in a way as almost to startle me at times. Thursday morning, without warning, my bowels gave way. My condition grew alarming to the family, but

to me the thought came like a flash, "You have asked for a cleansing, so don't lose your head, for there is but one Mind and that Mind is all powerful. You have nothing to fear."—C. A. B.

Taft, Cal.—I received your letters and answers to my telegrams, and want to tell you that inside of two hours my daughter was much better and the next day was around as usual, and she is gaining strength every day.—C. L. B.

Ontario, Canada—I am very well and the trouble in my breast has all gone. I thank you with all my heart for your great kindness in treating me. I am learning to understand Unity more and more, and it is a great blessing.—J. H. C.

Ogden, Utah—I write to thank you for what you have done for me through the spirit of Unity. Last year I was very sick, and now I am well after writing to you and asking your prayers.—Mrs. M. A.

Fresno, Cal.—I cannot thank you enough for the relief I have received, as my bladder which has caused me a great deal of suffering is a great deal better, and I am feeling better in every way.—Mrs. J. C.

Canon City, Colo.—You may discontinue treatment, as I am feeling fine, thanks to you and the dear Lord. My mind is at ease and all that dark gloomy thought has passed away. I certainly have been greatly helped.—M. A. L.

Lodi, Cal.—A year ago I could scarcely walk at times, and now I am up at five o' clock every morning, doing all my work. I thank the Lord for being with me and hearing my prayers. I know if I am willing, God is always willing.—E. J.

Nara Visa, N. M.—I want to tell you how grateful I am for all your kindness while I was suffering. I have been healed both physically and spiritually. The little booklets were just what I needed.—E. H.

Long Beach, Cal.—I wrote to you for treatment some time ago. A more beautiful demonstration could not have been desired.—Mrs. D. M. K.

Coffeyville, Kan.—I thank you so much for your goodness to me, as I am a different woman mentally and physically since coming into the Truth, and you have helped me so much.—Mrs. S. B. D.

Elizabeth, N. J.—About a month ago I wrote to you for treatments for my son, who at that time was very sick with cold and fever. In two days, or about the time my letter reached you, he began to improve and today is on the road to recovery, for which I thank God daily. I cannot begin to tell you of the good UNITY has done me and mine, and others to whom I send it.—H. S. L.

Middletown, Ohio—Many thanks to you and our dear heavenly Father for the great relief I have had from the palpitation of the heart. I learned to know my Bible better and see things in a different light since I have read UNITY and the different tracts and booklets received from you.—V. H.

Yarmouthville, Maine—It gives me such pleasure to write you that M. is improving all the time and that my husband is gaining in strength and flesh. I am very thankful for all the good things that have come into my life since knowing about Unity.—*L. M. D.*

Vancouver, B. C.—I am glad to say that I am much better. I began to improve as soon as I wrote to you. I was looking outside for help so long and didn't get it, but now I am able to turn my attention within. I can mentally see the Spirit in the center of my being, and as I think of different statements of Truth, I mentally see the words formed in all parts of my body. I can see Spirit radiating and permeating every atom, and all the old thoughts and wrong conditions disappearing.—*G. M. M.*

Danville, Ill.—I want to write to you and tell you how wonderfully you have helped my little niece who was so sick with pneumonia. She began to get well about the time you would receive the special delivery letter I sent you. Oh, the joy and peace I have experienced since I first learned the wonderful new way which, after all, is only a new aspect of an old, old truth.—*Mrs. F. W.*

Chicago, Ill.—I drop you a few lines to acknowledge the help I have received through the Holy Spirit as taught by the Society of Silent Unity. I am very much improved in every way.—*R. E. R.*

Pablo Beach, Fla.—I wish to tell you of my sister, whom I wrote to you about. The doctors had taken her to the hospital and operated on her before you could get my letter. The third day after the operation, the surgeon notified us that she could not survive the night. I hastened to the hospital, realizing that you had received my letter and that where man had failed God's loving mercy could prevail, and so it did. Everybody said it was miraculous. The wound healed perfectly.—*L. F. F.*

Plymouth, Mass.—I wrote to you and asked for treatment for constipation. From the day I mailed the letter to you asking for help, I have not taken an atom of anything to serve as a cathartic, and find my condition absolutely normal and feel so thankful.—*E. L. H.*

Norway, Maine—I can never be grateful enough to the dear Father for healing my chronic constipation. I have also been helped mentally and spiritually.—*Mrs. A. H. F.*

PROSPERITY

Springfield, Mass.—In connection with my Prosperity Bank and your silent treatment I wish to thank you for all the good you have done for me and the prosperity I have enjoyed since taking up prayer and concentration of thought. After writing for my bank, the very next day I received clerical work for an author, which took two weeks, and for which I received good pay. Up to this time you

know I had been out of work. As soon as I finished this work I was offered three positions in one day. In a month's time I took the position I now hold which is permanent, with a good chance for advancement. Here the work is agreeable, and the people are nice to work with, and since working here I have given satisfaction and prospered in my work.—*E. M. J.*

Ophis, Utah.—My heart overflows with gratitude for your kindly help during the seeming dark time, and I have much good to report. As to finances, it is perfectly wonderful the way in which my husband has demonstrated. He secured this position which is far preferable to any he has every had. The hours are short, home every night and four afternoons each week, and the work exceptionally easy. Surely the hand of God was in this move, and he recognizes it and gives thanks for all good that has manifested.—*Mrs. J. E. A.*

Santa Barbara, Cal.—A short time ago I asked you to treat my husband for health and prosperity. He is much better, and all other conditions have improved and I am most thankful.—*J. H. S.*

Marshfield, Mo.—I thank you so much for the good you have done me. My side is so nearly well you may discontinue treatments. The prosperity treatments were very successful also.—*Mrs. E. M. T.*

Austin, Minn.—You may please take my name off your list for treatments as I do not need any more. I am getting along very nicely now, since writing to you. I have improved most wonderfully both physically and financially.—*S. P.*

Parkland, Pa.—I have paid the note for which I asked your help. It seems too good to be true. Best of all though is the spiritual help. I thank you all very much.—*Mrs. J. A. M.*

S. Norwalk, Conn.—Matters of my health are in splendid condition. I could not ask for a more perfect demonstration and it is an absolute miracle. As to finances I have been able to arrange a most desperate matter for a friend when the character of the opposition precluded any mortal hope of relief.—*A. N. S.*

Newman, Cal.—I wish to thank you for the month's prosperity treatment. Business has been very quiet in our section for some time, but during that month we made some good sales every day. My husband was much impressed when I told him that you were treating during the month.—*Mrs. C. H. L.*

Newaygo, Mich.—I am more and more prosperous and my health is improving every day.—*L. M. M.*

Jubilee, B. C.—I am thankful for the manifest improvement in my health the past month. The financial outlook is very encouraging and brighter than for several months. With little work and no steady situation for almost a year, I am now working and have the prospects of a permanent position.—*R. L. Z.*

East Brookfield, Mass.—I write to thank you for your kind help with prosperity treatment, as I have now the money to meet a debt

and from a source I little thought of. Thank God for his goodness to us.—*Mrs. G. E. R.*

Pedro Miguel, Canal Zone—Already my name has been on your list for a month's general prosperity treatment, and the week upon which we are now entering will make six weeks from the time I started my bank. During the month that has passed I cannot tell you of the marvelous way I was helped by the getting of work, the way the customers came for the work done, etc. I can scarcely understand it. I thank God that there is established such a society where one can learn more of the oneness with his Father.—*E. A. S. R.*

Baden, Germany—I must acknowledge the wonderful help I received. You know that I was in doubt whether it was right to sell our sweet little cottage with its beautiful garden, my own creation. I asked the higher Wisdom to advise me, and I wrote you about it. Then I advertised. I received immediately an answer—one offer only, but it was ideal. The whole sale took only a few days, and while we sold our house in scarcely a week, there are three pretty villas here for nearly half the price we got, since two and three years waiting in vain for buyers. One of our neighbors who said, you will never sell your house, it is too lonely and isolated, finds it to be a miracle so much more so, as we are inexperienced women, and others, business men and lawyers. I replied that God is no miracle. God is law and law is for everybody.—*J. T.*

Shreveport, La.—I am prospering now in all my undertakings. The Lord has blessed me with plenty. I have also divided with others as the Lord hath said, and I am growing stronger in the knowledge of the Truth. May God bless the Society of Silent Unity.—*K. P.*

SPIRITUAL REALIZATION

Everett, Wash.—Since asking your aid for a fuller realization of the joy and guidance of the indwelling Christ I have felt an uplift, and have also received a manifestation of the prosperity thought. I feel that the regular class affirmations are a great help.—*Mrs. J. H.*

Gats Mills, Ohio—I wrote you over a month ago for treatment in overcoming my weak self. I am writing to tell you that you need not continue treatments, as you have helped me so much that now with God's help I am strong. I have had times of the most joyous freedom, when I felt years younger, and a new consciousness of abundant life, and I praise God for it. I thank him for all his goodness to me; for his wonderful forgiving love, for his wonderful healing, purifying, vitalizing Spirit of life. I thank him for making it possible for me to come so unexpectedly to this quiet country for the summer, and I feel that I will go back to work in the fall, a new being.—*R. W.*

Wilson Creek, Wash.—I am still improving, am now doing most of my own work and my neighbors are amazed at my improvement. Indeed God has worked mightily in me. God is leading me slowly but surely to see the Truth. It seems wonderful that such a great change in the light of Truth has come to me, as all my previous religious training and living has been along such different lines and old established customs. But the light of Truth is growing clearer each day. God bless you in your work.—*Mrs. A. A.*

Cuero, Texas—I had caught a few words of both of the thoughts you sent for me and my husband while in the silence. I praise God for I am understanding truth. Everything seems to be working out good for me. We have been studying the secret of Godly success in September Unity and 91st psalm. We have surely enjoyed the thought and it has brought success and happiness. We still continue to study it at 8 o'clock. It gets sweeter every morning. When I write you for help I get what I want so quickly.—*D. C.*

Denver, Colo.—I have enjoyed my study of Truth. For a long time I had been so discouraged and seemed to have so many difficulties. Since my dear friend came with UNITY, and I have been able to have Unity sent to me, I have gained so much spiritually and physically. Last week I was able to pay one debt that I thought could not be paid for a long time. Surely that was one of the Lord's blessings sent to me. My health has improved so much, and so I am being wonderfully helped, and hope to grow steadily stronger as the Truth is revealed to me, and I understand and apply the universal laws that govern my affairs. I hope as I grow stronger to encourage others to take up the study of Truth and receive the blessings that surely follow.—*Mrs. A. R.*

Eldon, Iowa—You may cease treatments for my son. He is well, and I am thankful for the spiritual help I have received. The past week has been one of such blessed spiritual communion, that love ever experienced. Fear of everything leaves me, and I am so grateful to you for making plain the way.—*O. E.*

Long Island, N. Y.—I can never forget all the blessings I have received or the pleasure and help I have had from studying your literature. I am trying to help spread the truth in this community, and so many with whom I talk are very interested to know something about the Truth. I distribute the literature and also have it on the library table in the village. What a practical teaching this is, and how much good we can do when we begin to understand ourselves and what God really is. We are so happy and harmonious in our home; even our animals seem to feel the atmosphere of love which we try to impart. I thank and bless you for all you have done for me.—*C. S.*

Somerville, N. J.—You have been the means of bringing into my darkened life, light and joy that I never even dreamed of pos-

sessing a few years ago. Truth, light and joy, that enable me to see in this experience, instead of a killing sorrow, a lesson, from which only good will come if I can only, will only keep my eye single to the good.—*M. R.*

FREEDOM

Edgewater, Colo.—You have been treating my son for the cigarette habit. He has not smoked a cigarette for over a month.—*M. E. W.*

Baker, Ore.—I wrote you a couple of months ago for treatment for my husband for the drink habit. Praise the Lord he is healed not only of that but other things as well. The world grows brighter and better each day since I have come into the light of the Truth.—*Mrs. Wm. B.*

Seattle, Wash.—I wish to tell you that Mr. C. has stopped smoking for which we are giving thanks.—*Mrs. C. G. C.*

Pablo Beach, Fla.—My sister's health is improving and her son is getting stronger in the way of being able to resist whisky. I feel that your prayers have helped them much.—*Mrs. J. H. P.*

AWAKENING

Topeka, Kan.—Not long ago I wrote you, asking help in preparing for an examination I was to take. There has been a wonderful demonstration to me of the power of the Spirit. My intelligence and understanding are quickened greatly. I thank you very much.—*C. M. M.*

Ochelata, Okla.—Every day brings a fuller and broader realization of Omnipresence. Truly there is no joy like the joy of the Lord. The glorious idea of our divine perfection, "perfect as our Father in heaven is perfect," is getting a strong hold in my consciousness, and the best of it all is the ideas that I have had so long in a vague sort of way are now becoming orderly and practical.—*L. L. C.*

New York City—I am so richly blessed in light and understanding, and with many demonstrations of wisdom and healing power. My brother whom you have been treating is well, for which I thank you and bless God.—*A. I. H.*

Whiteville, N. C.—I am growing every day and I am thankful for feeling better. Through reading your lessons and repeating the thoughts at the hour you mention, I never saw such marvelous results.—*J. V. F.*

Saratoga, Cal.—I wrote you for treatment for my grandson, and before I received your answer, his father came over and said he never saw such a change in a boy in the last week; said he was pleasant to his step-mother and kind to his little brothers, and was helping with the work about the place. I do feel so thankful.—*A. W. S.*

Cherokee, Iowa—I thank you for the good you have been to me. The peace of mind that I have had since taking up the work is a wonderful revelation to me.—*Mrs. J. H.*

Albany, Ore.—I feel so thankful for your helpful reading, which has brought me to know my God as I never knew him before, and to know what his precious promises are for me.—*Mrs. J. B. K.*

Winona, Minn.—I am feeling so much improved. It is wonderful. All the fear I was burdened with is gone. God is Love, and I am full of praise.—*Mrs. I. B.*

Los Angeles, Cal.—I cannot tell you how much you have done for me. I feel like a different woman. I love God, my health is better and I am actually beginning to feel happy.—*Mrs. R. K.*

Monterey, Cal.—I cannot praise God enough for his kindness to me in so many ways that I cannot tell on paper. There are no words coined to express the true feeling of joy within my very being.—*J. W. S.*

Canon City, Colo.—It is indeed with a grateful heart I report to you my healing. A great peace of mind and spiritual power has come to me, and many earthly blessings. When I wrote you I was wretched and miserable, but the future now looks very bright to me.—*E. D.*

New Castle, Pa.—Sometime ago I wrote for prayers for my grandmother, my aunt and myself. The change in grandma is wonderful; she is so much happier than she used to be, and instead of feeling she has nothing to live for, she feels that she has everything to live for. Our whole household is changed. We are all so much more contented.—*F. A. B.*

Indianapolis, Ind.—Joy and peace and health fill my mind and soul, and all is thanksgiving for your help to mankind.—*C. A. F.*

Chicago, Ill.—I deposited the first dime in the bank, repeating the statement, but laid the books aside, as I could not understand them. I could see no results, so I was beginning to lose faith, but I said to myself, I will keep my word. My little sister was reading the books, so I picked up one and said, "I must try to get my mind on the Truth." From the moment I read the first line my eyes were opened, and I felt so free and happy.—*Mrs. M. E.*

Sioux, City, Iowa—My heart is full of joy that I have come to see the Truth with clearer vision, and I know the light will grow brighter and brighter unto the perfect day.—*M. E. L. S.*

Los Angeles, Cal.—I have been taking UNITY some years, and find it a great comfort and pleasure.—*E. H. B.*

Parker, Ind.—Your teaching is so simple, so plain, making the Bible seem easily understood. It casts a different light from that we have been taught, and it is so reasonable—the whole Bible, one man, and that man the reader.—*Mrs. A. M.*

NOTES FROM THE FIELD

The Church of the Higher Life, 30 Huntington Ave., Hall 210, Boston, Mass., will resume services October 5th at 3 p. m. The subject will be, "The Greater Things." Rev Lucy C. McGee, the pastor of the church, is devoted to the things of the Higher Life and most able to present them. Many years of faithful service and varied experience has prepared Rev. McGee to give her message with conviction and power.

Tuscon, Arizona, is now in line with an organized Truth Center. Miss Stella McDermott is leader; Mrs. H. F. Reynolds, president; Miss Annie M. Stevens, secretary, and Miss Hartley, librarian. Meetings are held two evenings of the week. For time and place we refer our readers to the Metaphysical Directory in this issue of UNITY.

The newly organized "Society of Practical Christianity" of Paola, Kansas, reports as follows: "Things have worked grandly for our Society and we have our Reading Rooms open today. This morning at 9 o'clock we had our morning lesson for the first time, closing at ten o'clock that we may hold the silence with you all at Unity Headquarters. Our room is very nice and is in the best office building here. The free-will offerings this morning were enough to pay our first month's rent and make a good payment on our carpet. The furniture has all been donated by different ones, and everything is real nice. It is surely the Father's work, for we have had no obstacles at all to meet, everything working so smoothly and easily. We will have the room open Tuesday, Thursday and Saturday afternoons from 2 to 5 o'clock, and will hold our weekly meeting Thursday morning at 9 o'clock until it is cooler, then it will be at 2 o'clock Thursday afternoon. Children's class, Saturday at 10 a. m." Unity literature can be found at this Center, and we believe that all UNITY readers in Paola and vicinity will gladly embrace the opportunity to attend these meetings.

The vacation period for the Truth Center in Kalamazoo, Mich., has passed and the work has begun again with renewed enthusiasm and vigor. Miss Amy L. Moffett is full of untiring energy and great ability, hence her work is successful and helpful to all who come within the influence of her ministry. She is also organizing a class in Battle Creek, thus widening the scope of the good work for Truth. Mrs. Dillingham is associated with Miss Moffett in the Center in Kalamazoo.

BOOK REVIEWS

KING DESIRE AND HIS KNIGHTS. Edith F. A. U. Pain-ton. Published by R. F. Fenno & Co., New York City. Cloth, price \$1.00, postage 10 cents.

This book is a welcome addition to the small list of really good books which are written for the education of children in the principles of true living. The author has the happy faculty of instructing the reader without once making him realize that he is being taught. The entertaining experiences of these real flesh and blood boys and girls make an interesting story, and when the book is finished both child and parent will find that he has gained many a new viewpoint on life and how to make it worth while. Old and young alike will find inspiration and incentive in this timely book, especially as all attempts at preaching are wisely omitted.

MEDITATIONS. James Allen, author of "As A Man Thinketh," etc. Published by T. Y. Crowell & Co., New York City. Artistically bound, price \$1.00, postage 10 cents.

Many of the Meditations here attractively arranged in a book of daily readings have been culled from the books written by this well known writer. Many of them have never been seen in print before, but all of them will prove a stronghold of spiritual truth and blessing. To each day of the year is assigned one page which contains material thought for that day. The Meditations are gems of the finest quality and will lead the reader away from the tumult of the world and into peaceful stillness within the soul. A portrait of the author forms the frontispiece.

THE ILLUMINED LIFE. Helen Van Anderson-Gordon. Published by A. C. McClurg & Co., Chicago, Ill. Cloth, price \$1.25, postage 10 cents.

A new book from the pen of this talented writer of things spiritual will always find appreciative readers. Those who have known Mrs. Van Anderson-Gordon and her devotion to the Higher Life will know the quality of the teaching contained in anything she may write. Good, sound and practical advice upon the practical living of the true life is found in this book, and it will be found free from abstract and abstruse statements which bewilder instead of instruct. Clear and simple in presentation of simple Truth, "The Illumined Life" will make easy the way of the student who means to put into practice the principles of Truth.

"GOD LOVETH A CHEERFUL GIVER"

The members of the Unity Society are taking advantage of the opportunity given them to contribute for the enlargement of this work. The response is generous and cheerful. That is one of the pleasant features of the inflow—everybody is so glad to give to a work that is doing people permanent good.

When one has been benefited himself he has a sure authority for pronouncing the thing good which he is passing along to another. We observe that those who give most gladly have themselves been helped by the Truth and are pleased at the privilege of helping others. No one groans over the giving as a duty, and in nearly every letter are words of thankfulness that the opportunity has been offered them to give something to the extension of a cause that is doing so much practical good. This makes giving easy and proves that "It is more blessed to give than it is to receive."

We thank the friends who have offered various plans for supplying the money to carry on the work, but none of them seem feasible to us. We cannot help but think that the work should prove itself. If those who are helped will contribute cheerfully, in the same proportion that they have paid the doctor and the minister, there will be no lack in the house of the Lord.

Another point which the Spirit shows us as essential to the members of Unity is the forming of a habit of giving without compulsion. This is one of the necessary adjuncts of prosperity under the spiritual Law. "Give and it shall be given unto you; pressed down, shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." This law must be fulfilled before we can become truly prosperous.

UNITY SOCIETY, CHAS. FILLMORE, PRES.,
913 Tracy Ave., Kansas City, Mo.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



UNITY

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One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$2.75

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of September, you should send us the notice of change by September 5th in order that you may not miss your September UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of September, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Leonora I Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—Dr. W. B. Carroll, 120 S. State St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Oakland, Cal.—California College of Divine Science, 727 W. 14th St.
Perth, W. Australia—The Truth Center, Viking House, William St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought 335½ Main St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

AS TO REVISED EDITIONS

One person asked me if I thought Unity lived up to its standard, when publishing a book or tract, to make a few minor changes and then ask subscribers to buy the later edition. "That was a trick of the world, always finding a new excuse to call for funds." I think if there is any criticism it belongs to the publishers not Unity? Oh, the dreadful need of the business end!—*E. E. H.*

All rapid selling books are subject to revision with each new edition. We do not think the author has a mercenary idea when he clears up statements in his book that are obscure, or makes changes to correspond with his own larger perception of Truth. In our best seller "Christian Healing," several editions have been printed and with each there have been improvements, but no fundamental changes. The publishing department is not responsible for corrections in a book because it only carries out the wishes of the author, and the announcement of a new and revised edition is merely to call attention to the fact that such a book has again found favor with the people.

In reading your statement that the translation of "God is a Spirit" should read "God is Spirit," I was interested to know what the translation would be in some other language, so I looked it up in my mother's French Bible and found it to be *Dieu est esprit*—God is Spirit. I do not know if this has ever been brought to your notice, but it was very interesting to me. Though it is only a few months since realizing the Truth, it has changed everything, and I am truly thankful it has come to me.—*Beatrice Wainwright.*

UNITY SOCIETY CORRESPONDENCE SCHOOL COURSE

Part One

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

Each lesson is to be carefully studied, after which twenty questions bearing on the lesson are to be answered by the student. The passing grade is 80 per cent.

With Part One there is a reading course, which is begun with the first lesson and carried through the six. When the last lesson is finished, there remain two books to be read, the "Cady Lessons," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. When these books are read and studied as required, the student is ready for Part Two.

Part Two

1. The True Character of God.
2. Christ, the Only Begotten of the Father.
3. Man, the Image and Likeness of God.
4. The Formative Power of Thought.
5. Denials and Affirmations.
6. The Word.
7. Spirituality; or, Prayer and Praise.
8. Faith.
9. Imagination.
10. Will and Understanding.
11. Judgment and Justice.
12. Love.

Part Two is based on the "Twelve Lessons in the Science of Being and Christian Healing" as given in Charles Fillmore's book, "Christian Healing." Twenty questions are to be answered on each lesson as in Part One; but in addition to this all the lessons are to be written out in the student's own language.

Unity Society Correspondence School, 913 Tracy Avenue, Kansas City, Mo.

CORRESPONDENCE SCHOOL

San Francisco, Cal.—I am now ready for questions to Lesson Four. I think this is a beautiful lesson. It has been a great help to me in understanding the spiritual meaning of the Christ body, and I have sought the light of the Spirit to illumine my understanding that I may be able to grasp all the truths in this lesson, and be able to gladly forsake everything pertaining to personality for Him. You will find inclosed check as a token of my appreciation.—*Mrs. R. D.*

Washington, D. C.—I send my third lesson in the preparatory course. The prosperity treatment is working for me, and I am entering into a new business and a much larger one than I had any idea I could undertake. I am realizing and experiencing much. I am happy to say that I am able to keep calm and poised in the midst of what at one time would have seemed impossible conditions for me to control. These lessons have been much benefit to me, and I am persistently affirming the Father's fullness of supply and my share of it as his child.—*E. S.*

Salt Lake City, Utah—I thank you very much for your careful correction of Lesson One, and appreciate the suggestions you gave me with the return of the examination paper. Help and understanding are coming to me through the study of these lessons.—*Mrs. E. J. J.*

Long Beach, Cal.—It is with great pleasure that I can take up my study again. The lessons have given me great light and I have such a desire to put in practice what I know.—*C. G. R.*

Lincoln, Neb.—I received this first lesson April 17th. I must tell you that I have passed through three terrible ordeals since then, none of which I could have possibly stood had I not have had Truth to sustain me. I have studied, and prayed and affirmed constantly and have come out perfectly strong and joyful. I am a miracle to my friends who are not in the Truth. Such wonderful help and manifestations as I have experienced, I can never tell you. My one desire is to live only for the Truth and to give it to others.—*L. A. W.*

Columbian Falls, Mont.—Lesson Five is such a helpful lesson and it seems easier after studying it to make a demonstration.—*S. M. T.*

Yorks, England—I am deeply grateful for the opportunity of studying in your correspondence school.—*J. K.*

Jerseyville, Ill.—I am sending my answers to the fifth lesson. It is just a year since I made the acquaintance of Unity and the clouded ideas that have been cleared up for me in that time are too many to be counted. The lessons grow more helpful all the time and I await number six with much interest.—*M. P.*

Morgan Hill, Cal.—Inclosed you will find my answers to Lesson Five. Although I had to work this lesson under difficulties, I will not murmur as the Israelites, but will try and profit by my lesson, knowing that God is unchangeable, everlasting Good, and so give

thanks with faith and understanding, by looking back of appearances. This lesson has been very interesting, and think it is very important for all teachers of Truth to understand the working of the subconscious and conscious mind. I know of many students of Truth that have been in this line of thinking over ten and fifteen years, who, when a patient does not respond to the healer's treatment, will say, "The patient was too far gone"; or, some having taken on certain conditions to which there seemed no corresponding thought in themselves, could not understand the cause. Even before I understood the realms of mind, and how they worked, I would always contradict these statements, for I knew the error must be in man, for the Scriptures teach, "With God nothing is impossible." Was so thankful after I understood the working of the two realms of mind. This lesson has helped me to be able to express myself more clearly to someone else who does not already know what I am trying to tell.—*E. F.*

Ballston Spa., N. Y.—I am ready for questions on Lesson Six of Part One. The booklet, "Life Demonstrated," sent me several days ago was a great help and preparation for this most beautiful lesson, the crowning lesson of the course in essence.—*J. S. C.*

East Orange, N. J.—I cannot tell you how uplifting these lessons have been, not only to me, but to those who have received them through me. I think those who attended my classes have been spiritually awakened to a great degree. They are very faithful and it is a pleasure to see them grow.—*E. F. R.*

Philadelphia, Pa.—I appreciate your suggestion in reference to the lessons, and believe that I have realized some of the subjects more fully since I have studied the second lesson.—*S. N. J.*

Brooklyn, N. Y.—I am getting much spiritual strength from my study of Lesson One, of the correspondence course.—*E. M.*

WEEKLY UNITY

Sherman, Miss.—I receive the *Weekly Unity* every week. It is as a cheering friend. I can't well do without it. It is so much help.—*Mrs. H. K.*

Frankfort, Mich.—The vegetarian articles in *Weekly Unity* are filled with good common sense and have entirely cured me of meat eating.—*Mrs. E. R. K.*

Hudson Falls, N. Y.—The *Weekly Unity* is very fine, not more so than UNITY, but coming weekly it is always a sure help for the daily needs.—*L. F. H.*

Cleveland, Ohio—Never much of a meat eater, after reading the vegetarian column in *Weekly Unity*, am now thoroughly convinced that it is all wrong and that we don't need it at all, so meat eating is fast becoming a thing of the past in our home. Our little

girl never did care for it; keeping well, extremely happy and bright on cereals, fruits, milk and vegetables, and my husband has reached the place where he feels that it is all wrong and cares for it no longer.—C. R.

Cristobal, C. Z., Panama—The good I am getting from studying UNITY, and the good that is coming to those for whom I requested UNITY sent is incalculable, and I wish to express my satisfaction at having found an answer to so many of the problems that have been half unsettled in my life. Orthodox Christianity has never satisfied the logical side of my nature, so I have been groping blindly and uncertainly for more light and UNITY seems to answer my seekings after Truth. I shall pursue the studies as my time permits and you may hear from me ere long with answers to the first lesson which you sent me sometime ago.—Wm. F. B.

Toledo, Ohio—From both monthly and weekly UNITY I am gaining constant inspiration and uplift. My husband and I have been blessed in many ways and feel that we owe much to your silent ministrations.—K. A. D.

Glen Falls, N. Y.—It is wonderful how I have been helped by following the teachings I find in UNITY, and the *Weekly Unity* is just beautiful.—S. W.

"CHRISTIAN HEALING"

San Francisco, Cal.—My choice is "Spirituality, or Prayer and Praise," because it taught me to know myself, brought me out of utter darkness and made me to understand how to pray aright.—E. M. L.

Beaconsfield, Australia—For the best chapter in "Christian Healing" my vote would be that on "Obedience," for the simple reason that that chapter appeals to me more than any in the book. They are all good, but the fine thoughts are specially luminous in the chapter on "Obedience."—G. C. H.

National City, Cal.—Some time ago I wrote you for prosperity treatment and now thank you for the help received since I entered into Unity. We are prospering grandly and every blessing we needed has been bestowed upon us in prosperity lines.—Mrs. C. M. S.

Logan, Utah.—Your prosperity treatment has done me more real spiritual good than anything I could have tried. I am glad Mr. B. took such a friendly interest in me and directed me to subscribe for UNITY. I am beginning to realize the Christ within and do not look upon money as the real thing.—J. F. R.

La Grange, Ill.—Your magazine, UNITY, has been loaned to me by a friend. I think it is grand, and it appeals to me more than anything else I have ever read.—Mrs. L. H.

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such, a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as endorsing all of the methods or teachings advocated by those listed in this Directory. Practical Christianity is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

ARKANSAS

Little Rock. New Thought Library Association, City Park Building. Open Wednesdays from 2 to 5 p. m. Jonathan Kellogg, president, 214 West 13th St.

Mena. Columbus Kelley, teacher and healer. Absent treatments. Unity literature.

Tuscon. Unity Truth Center. Miss Stella McDermott, leader. Meetings, Sunday evening with Mrs. Reynolds, 830 East 5th St., and Wednesday evening at Mrs. Harrison's, 619 South 4th Ave.

CALIFORNIA

Alameda. Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.

Berkeley. Berkeley Truth Center, Unity Hall, 2409 Bancroft Way. Services Sunday and Wednesday evenings, at 8 o'clock. Mrs. Ida Mansfield-Wilson, speaker.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs. L. G. Fisk, manager.

Long Beach. Metaphysical Library and Reading Room, 346 East Broadway. Mrs. Sarah F. Connley, manager. Absent treatments given.

Los Angeles. Metaphysical Library and Reading Room, 910-14 Black Bldg., 4th and Hill Sts. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.

Napa. Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity literature.

Napa. Mary Brewerton de Witt, 602 Franklin St. Lessons by correspondence. Free to all.

Oakland. New Thought Center, 35 Randwick Ave. Jessie Juliet Knox, teacher and healer. Phone, Oakland 4914.

Oakland. Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service at 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.

Oakland. California College of Divine Science, 727 West 14th St. New Thought literature and circulating library.

Pasadena. Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.

Sacramento. Home of Truth, 1235 I St. Unity literature.

San Diego. House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra G. Frenyear, ministrant. Unity literature.

San Francisco. Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.

San Francisco. Mrs. E. S. Davies, 223 14th Ave., Richmond District. Absent treatment and advice by correspondence only.

San Francisco. 3099 California St. Truth teaching and healing. May A. Wiggin in charge. Associates, Helena J. Martin, Mrs. M. W. Andrews. Unity literature. Phone Fillmore 2102

San Francisco. Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie Noonan Randall in charge.

San Jose. Home of Truth, 144 N. 5th St. Unity literature.

Vallejo. Unity Branch Library, Francis J. Babcock, 803 Capitol St.

Santa Barbara. Lydia A. Cornwell, 214 S. Voluntario St., R. R. No. 1. Metaphysical teacher and healer. Treatments through correspondence.

COLORADO

Aspen. Unity Branch Library. Mrs. M. L. Rosa.

Denver. College of Divine Science, 730 17th Ave. Unity literature.

Denver. Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.

Pueblo. The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.

CONNECTICUT

Norwich. Mrs. E. E. Taber, 53 Maple St. Unity literature. Orders taken for subscriptions to Unity publications.

DISTRICT OF COLUMBIA

Washington. Dr. John D. Miles, 1418 Euclid St., N. W. Divine healing. Present or absent treatments. Advice given through correspondence.

Washington. Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.

Washington. New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.

Washington. Unity Truth Center, The Netherlands, 1860 Columbus Road. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature. Phone, Columbia 811.

FLORIDA

Merritt, Indian River. Unity Center and Branch Library. Mr. J. T. Irvine, leader.

St. Petersburg. James Henry, Humanist. Box 277.

GEORGIA

Atlanta. Mathilde Hoehn Tyner, teacher and healer, 409 The Grand.

ILLINOIS

Bellville. First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Priscilla Knox McArthur, 1340 La Salle Ave. Teacher and healer. Unity literature.

Chicago. North Side Unity Center, 545 Wellington Ave., Apt. A. Mary A. Howard, teacher and healer (Divine Science). Class in concentration every Wednesday at 2:30. Unity literature.

Chicago. Science of Being, 3171 North Halsted St., S. E. corner of Belmont Ave. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, teacher.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, and East 40th St. and Cottage Grove Ave. Science of Being principles taught, and treatments given by Mrs. Augusta Boulter. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. Unity Society of Chicago, Room 621, 14 W. Washington St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 902 Masonic Temple.

Chicago. Dr. Wm. B. Carroll, 120 S. State St. Metaphysical teaching and healing. Library and reading room. Unity literature.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, metaphysician. Teacher of Spiritual Science. 822 Pierce St.

Oskaloosa. Unity Center and Library. Clara C. Albaugh and Mrs. Kate Caldwell, teachers and healers. Interviews by appointment.

KANSAS

Topeka. Unity Society of Practical Christianity. Meetings, Sunday, 3 p. m., and Tuesday, 8 p. m., at 1300 W. 10th Ave. Wednesday, 3 p. m., 1229 Kansas Ave., Thursday, 8 p. m., 1731 Lane St.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

Louisville. Unity Study Class, 1203 S. Preston St. Mrs. Winnifred E. Decker, leader.

Louisville. Truth Reading Room, 309 Wilkes Block, Rebecca D. Allen in charge. Unity literature and metaphysical publications.

MAINE

Portland. New Thought Reading and Class Room, 401 Frelawney Bldg., Congress St. Mrs. Alice T. Homer, teacher and healer. Unity literature.

MASSACHUSETTS

- Agawam.* Mrs. S. Emily Biglow, teacher and healer. Unity literature.
- Boston.* R. C. Douglass, 104 Belvedere St. Teacher and healer.
- Boston.* The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.
- Boston.* The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister. Sunday service, 3 p. m. and Wednesday 7:45 p. m.
- Boston.* Mrs. Henrietta I. Lewis, 167 Huntington Ave. New Thought teacher and healer. Phone, 4043 J. Back Bay.
- Boston.* Miss B. Gertrude Hall, Room 210, Huntington Chambers, Huntington Ave. Classes in Practical Christianity Sunday evenings at 8 o'clock. Love-offerings received.
- Boston.* Robert Charles Hannon lectures on Divine Science, Sundays at 3 p. m. in Metaphysical Hall, Huntington Chambers. All are invited.
- Brookline.* Mrs. Francena A. Hill, metaphysician. Truth Center, "The Granville," 19 Strathmore Road. Meetings: Sunday Services 3 p. m.; Tuesday talks, 3 p. m. Healing and classes in instruction. Phone, Brookline 3424, J.
- Lynn.* Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.
- Springfield.* Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.
- Waltham.* New Thought Center, 68 Robbins St. Mrs. Katherine Powers Stetson, healer and teacher. Unity literature.

MICHIGAN

- Detroit.* Detroit Metaphysical Alliance, 318 Woodward Ave. Unity literature on sale.
- Grand Rapids.* Unity Classes. Mrs. Cora C. Patterson, teacher and healer. 32 North Ave., and 239 Sheldon Ave.
- Kalamazoo.* Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffet in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

- Duluth.* New Thought Center, 931 East 5th St. Harriet R. Kraemer, leader. Headquarters for Unity literature.
- Spring Valley.* Mrs. Rose E. Howe, Box 365, teacher and healer; present and absent treatments.

MISSOURI

- Kansas City.* Mrs. Rosa B. Cassel, 4504 E. 25th St. Healing, present or absent. Bell 'phone East 3589.
- Kansas City.* Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.
- Kansas City.* Mrs. Charity Greenwood, 1500 East 10th St. Bell phone, East 4801. Absent or present treatments.
- St. Louis.* Mrs. Sylvester Topp, 217 Robert Ave., teacher and healer. Classes in Practical Christianity.
- St. Louis.* Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every second Thursday at 8 p. m., and the last Thursday of each month at 3 p. m., at 2631 Russell Ave.
- St. Louis.* Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Sunday School at 9:30 a. m. Sundays at 10 a. m., German

service; at 11 a. m., English. Tuesdays at 8 p. m., English. Thursdays at 2:30 p. m., English.

St. Louis. The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily. Divine Science service Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

NEW JERSEY

Browns Mills. Mrs. Marie A. C. Broome, Route 1, teacher and healer. Absent treatments given.

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

NEW YORK

Hamburg. Unity Branch Library. Mrs. Frank H. Grove, librarian. *Mamaroneck.* Mrs. Amanda E. Hobbs, 1 Tenney Ave. Phone Call 384. Present or absent healing. Unity Branch Library.

New York City. Mrs. James E. Homans, 418 West 118th St. Lessons in Christian Mysticism.

New York City. Mrs. Mary E. T. Chapin, metaphysician, 50 East 34th St. Saturday and Monday classes at 4 and 8 p. m. Sunday service 11 a. m., at Berkeley Lyceum, West 44th St.

New York City. Edith A. Martin, teacher and healer, Hotel Endicott, Columbus Ave. and 81st St.

New York City. Mrs. Marcia Speirs, practitioner and teacher, 220 West 107th St. Phone Riverside 3117. Interviews by appointment.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.

New York City. Margaret Cutting, 60 W. 10th St. Meetings Wednesdays at 4:15 p. m. Phone, Stuyvesant 3460. Consultation by appointment.

Syracuse. Unity Center of Practical Christianity, 306 Seitz Building. Mrs. Anna C. Howlett in charge. Rooms open daily from 12 to 5 p. m. Sunday at 11 a. m. Study class Friday at 3 p. m. Metaphysical literature to loan and for sale.

Utica. Higher Thought Center, 22 Cooper St. Mrs. Lydia H. Smith, leader. Meetings Wednesday at 3 p. m.

OHIO

Cincinnati. The New Thought Temple. Services Sunday, 11 a. m., at the Walnut Hills Mansion, 2625 Gilbert Ave.; Sunday School 9:45 a. m. Leila Simon, leader. Reading room, 30 Verona Building. Park Ave., Walnut Hills.

Marietta. Mrs. K. B. McKensie, 401 Fourth St., takes orders for subscriptions and will supply Unity literature.

OKLAHOMA

Oklahoma City. First Divine Science church, 727 N. Robinson St. Maud Fletcher Galigher, minister.

Oklahoma City. Unity Branch Library, 317 Culbertson Bldg. Miss Virginia Graves, librarian.

OREGON

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 368½ Washington St., Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. New Thought Library, 335½ Main st. car. Broadway. Florence A. Sullenberg in charge.

Portland. The Irvington Center of Truth, 715 Thompson St. cor. east 21st St. Florence Belle Crawford, leader. Services, Sunday at 11 a. m. Healing meeting, Friday 8 p. m.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Unity Center, Presser Bldg. Annex, 1713 Sansom St., room 525. Open daily. Sunday services at 4 p. m.

Pittsburg. Mrs. Clara C. McLean, 403 Winebiddle Ave. Spiritual Science Classes.

Pittsburg. Unity Center, 628 Wabash Building. J. M. McGonigle, teacher and healer, in charge. Lectures and lessons Thursday evenings and Sunday afternoons.

TEXAS

San Angelo. Unity Truth Center, 819 S. David St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services, Wednesday afternoon meeting.

San Antonio. Unity Society of Practical Christianity, 309 Garden St. Services Sunday at 8 p. m. Study Class, Wednesday night. Nellie H. Chatterson, leader. Old Phone, Crockett 1207.

VIRGINIA

Willamsburg. Frances Larimer Warner, author and publisher of *Our Invisible Supply*, two volumes; gives absent treatment for health and prosperity, also instruction through correspondence.

VERMONT

Burlington. Unity Circle, Room 3, Y. M. C. A. Bldg., Church street entrance. Mrs. Laura A. Barstow, president. Meetings, Tuesday afternoon at three o'clock.

WASHINGTON

Seattle. Seattle Unity Society of Practical Christianity, 406 North 64th St. Phone, Ballard 2667. Mrs. Helen Leedy.

Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Normandie, 9th Ave. and University Place. Telephone, Main 7600. Unity literature.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.

Spokane. The Church of Truth, Fifth Ave. and Howard St. Rev. A. C. Grier, pastor.

Tacoma. The Tacoma Unity Center. Meetings, Wednesday 2:30, at Maccabee Hall, 1109½ C St., Mrs. Elizabeth Whiteside, leader. Healing treatments by Mrs. Whiteside at her home, 614 South 3d St.

Tacoma. Rev. Henry Victor Morgan, minister in charge of Park Universalist Church, New Thought and Divine Science. Cor. Division Ave. and North J St. Open daily, 12 to 5. Sunday Services, 11 a. m. and 8 p. m.

Tacoma. Miss Blanche Ray, teacher and healer, responds to calls for services. Address P. O. Box 193.

CANADA

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

BRITISH COLUMBIA

Cascade. Unity Center. Mrs. Clara Stocker, leader.

Vancouver. Unity Society, 1012 Harwood St., Mrs. Margaret Wood, teacher and healer. Unity literature.

Vancouver. The Silent Seventy Healing Circle, 1052 Barclay St. Divine healing and teaching. Healing circle Thursday at 2:30 p. m.

Vancouver. Truth Students' Meetings and Unity Branch Library, 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

FOREIGN

Australia, Melbourne, Victoria. Melbourne Truth Center, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney. New Thought Church, 3 Macquarie Place. Pastor, Rev. Dr. Wm. Adams. Services, Sunday 7:15 p. m.; Wednesday 7:45 p. m.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A. LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

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THE COSMOS AND I

LILY STACK



FIND myself in a world with myriads of other beings similar to myself. One universal characteristic prevails among them; each is striving to attain what stands to him for happiness. This is evidently not a fixed quantity. Each individual shapes his own standard. With one it takes the form of the attainment of wealth; with another fame, love, power, beauty, ease, sense-indulgence. Each of these is the lens through which the individual sees his good.

Another fact strikes me. I perceive that the vast majority of my fellow-beings recognize the existence of some power extraneous to themselves. Some fear, some reverence, some love this unseen power. Its recognition is so general that it may be taken to be universal. No one claims to have created himself or the world about him. There must therefore be some other power above these; a supreme or first cause.

In the world about me I see one law that is everywhere operative. This is the law of cause and effect. Cause of this visible universe there must be, since effect is everywhere to be seen. Various classes of beings give various names to this cause of the visible world. The scientist, religionist, atheist, chemist, call it variously Energy, God, Ether, Nature, Mind. They meet however upon the common ground that some power or cause does exist, and that no one of us, however great he may be, can say, "I made the world and all that is."

Thus I recognize three factors or elements in what I

call the world: first, myself—that which enables me to say I: second—the other beings about me; and third, a power whose operations I do not see, but which I know must exist.

What is the nature of this unseen power so variously named? Is it a benign or a malign force? Is there any purpose in its manifestation?

I look at the animate world about me. I examine all those forms not akin to my own or human species. I gather data and study the biological history of the human race. Through all these forms there is unmistakable evidence of an energy that is working progressively. The movement is everywhere from the lower to the higher, from the simple to the complex, from the lesser to the greater. Embryologists tell us that the human fetus shows in its growth and development all the lower forms of animal life. Archeological remains and the researches of modern science agree upon this one fact, that the law of life, the law of this unseen cause, is a law of growth, of progress, of betterment. Then logically, a law that makes everywhere for improvement, is part of a scheme whose purpose is beneficent.

Of all the forms of life which the visible world offers to view, it is evident that the human is the most perfect in its development. The human must be the culmination of the scheme of progress, as far as evolved, since there is nothing higher to be seen.

I examine a little more closely. That which pre-eminently distinguishes the human creature from the animal, as well as the higher from the less developed human, is the use of reason and a regard for the rights of others. The animal thinks, and the result of his thinking is care for himself and for his young, which is but an extended form of selfishness. There is no evidence that any animal considers the rights of his or any other species as a class, or deliberates between the ethics of two courses of action. Thus I see that Intelligence and Love (in its broad significance) are the distinguishing traits of the most perfect development, man.

These same two, Intelligence and Love, in restricted

and less developed manifestation, can also be seen in every link of the long chain of evolution. In the mineral and vegetable, the lower forms, they may be seen operating as the laws of chemical affinity.

For our purpose it is not necessary to trace the wonderful development of these two attributes, Love and Intelligence, through the long evolution that finds its highest point in man. But the study will prove one of absorbing interest, and the student can find, as I have said, evidence that intelligence and love are the directing factors in the development from the lowest to the highest forms.

These must be characteristic of the First Cause itself, since they are characteristic of the universe, the work of that First Cause. If our chain of reasoning has been thus far correct we have now arrived at the recognition of a universe, the work or expression of a Being whose dominant law is progress and whose attributes are intelligence and love.

Let us go a little farther. Let us by an effort of the imagination try to picture a time when First Cause alone existed, when there was no world or other manifestation. When that which we term the universe came into manifestation in the initial creation, of what was it formed? Clearly it must have been formed from the substance of the First Cause itself, since there was nothing else.

I have put this tremendous truth into the briefest form, but it nevertheless proves itself.

Creation then is not only similar in nature to its Creator or Cause, but it is part of the very substance of that cause. Everything in the universe is necessarily of the nature of the Creator, since it is a form or expression of that Creator itself in manifestation. The most perfect expression of the real nature of the Creator is not so fully evident in the lower as in the higher forms. In the lowest forms of the material world this essence is but dimly seen, but becomes more and more evident as evolution proceeds. The highest in development, and therefore the nearest in resemblance to the First Cause, is man.

The lower forms of the animate world take life exactly as they find it. This is their characteristic. The first upward step in evolution is the attempt to shape, to fashion, to make; in a word, to use intelligence. The jelly-fish takes what comes to him and remains where he is until acted upon by an external force which carries him to another spot. The otter builds himself a dam, fashions his dwelling and goes in search of his food. There is a vast development of intelligence, therefore of progress between the two. The development of the creative faculty, then, keeps pace with growth of intelligence. This is an important fact.

The great characteristic of First Cause is, as we have seen, creative power, actuated by love and intelligence. The most wonderful characteristic of the highest expression of this First Cause, man, must then also be, *his* creative power guided by love and intelligence.

"What," you may exclaim, "do you actually claim that man creates? And if so, what are your proofs of this astounding statement?"

Yes, I believe, I *know* that man creates, and I think I can offer convincing proof of the fact.

But it must first be taken into account that we are now in a realm where there are two factors to be considered; cause, the unseen, and the material world, the seen. Only one of these, the seen, can the majority of us handle and cognize.

In the creation of the universe as a whole, we can only reason inductively—that seeing such an effect, there must have been such a cause; that as there is a universe, there must have been a cause or creator. So by analogy we can also find evidence that man creates. But I propose to offer more convincing proof than mere reasoning by analogy. In either case, the creation by first cause, or by secondary cause, man, no one has seen the process of creation, but we know that creation has taken place.

Here I must call attention to one fact. In the physical sciences, dealing with what are called exact quantities, the

scientist cannot prove all he claims in the sense of offering material evidence. For example: the chemist and the physicist tell us that matter is composed of groups of molecules held together by cohesion, that each molecule is composed of atoms. But he has never seen the atom. He postulates its existence; he says it must exist, but he cannot show it to you. Yet the scientific world and the rest of us accept the statement that matter is composed of atoms. We all believe that the red Indian can put his ear to the ground and detect sounds at an immense distance. Yet we cannot prove this to be true. I cannot even prove that the words that I write or speak produce an effect on your brain cells, which to you is an idea, but I know this to be a fact.

How does man create? By his thought and by his spoken word. Let us see how this can be done. Let me mention one or two out of a thousand attested incidents.

A criminal condemned to death in the French Assizes was turned over to inquisitive physicians to experiment upon. The man was placed upon an operating table, his face was covered so that he could hear but not see what was going on. The surgeons about him talked of opening two of his blood vessels. One arm and one leg were bared and the skin lightly scratched with a needle. At the same time a vessel of water and a basin beneath it on the floor were so arranged that the water dripped slowly drop by drop to the vessel beneath. The man heard the sound and believed that he was bleeding to death. In an hour's time he was dead! The autopsy showed the cause of death to be the failure of the blood supply to reach the heart, and the general physical conditions were exactly as if the veins had been actually emptied.

"Imagination," someone may say. Exactly! What is imagination? A direction of the thinking faculties—even though that direction may have been a mistaken one. A child may go into convulsions from fright over a bogey man which he believes to be behind the door. The convulsions

may end disastrously, even fatally, although the room may be empty.

I know of a case where the fellow-clerks of a man in a city office agreed to play a joke upon him. Directly after his arrival one morning, one of them said to him: "Is there anything wrong? You look rather seedy?" He answered in surprise, "I! I never felt better in my life." Presently came another: "What is the matter, old man? Got the 'flu'?" This time our friend answered, but with less confidence, "No, I think I'm all right." The process was repeated with variations through the forenoon. At one o'clock our friend went home feeling really ill, and was laid up for a week with the "flu."

Incidents without number could be cited where the mind has been known to effect physical changes in the organism. Anyone familiar with the experiments of modern hypnotism and mesmerism can find this abundantly corroborated.

Most interesting experiments on these and similar lines have been made by an eminent American scientist, Prof. Elmer Gates, of one of the leading universities. These have been authenticated and many of them recorded in book form. Let me mention one experiment where the moral element figured.

Prof. Gates took a man in ordinary mind and health. He had the man breathe into a tube and condensed the breath. The precipitation from the breath was a colorless liquid, found to have no injurious effect when injected into the veins of a guinea pig. This same man was then made violently angry and his breath condensed while in that condition. The precipitation this time was a dark colored liquid. The latter, when injected into the veins of a guinea pig, poisoned the animal, which soon after died from the effects.

An Indian fakir, skilled in the concentration of mind power, can hold the seed of a plant, imbedded in earth, in his hands, and by focussing his mental energies upon the life

in that seed, can cause it in a few minutes to shoot up into a plant and flower. This is known to the writer.

If then, without conscious intention and direction, this power of the mind and moral state is so wonderful to effect changes in the body, to what effect might it not operate if used with the full understanding and co-operation of the individual?

Can man use this power for himself as well as for others? Most certainly, for either or both. Since all life is one in its essence and origin, we are all one in substance. Each individual is but a different expression of the all or parent life—First Cause—call it by what name we will. When we can grasp what this marvelous statement really means; the understanding of unity, of identity with the one life, a wonderful change will have come to us. And when this consciousness becomes general, there will be a revolution the world over—all conditions will find perfect adjustment.

Every thought creates. Every thought and spoken word find form. We are all using this law, consciously or unconsciously. Ignorance of the law does not nullify its effect, though knowledge and conscious direction of the law does intensify the effect. That the law is employed ignorantly is evidenced in all the mistaken and wrong conditions we see about us.

How can we turn this wonderful power to right account? By the steady, unwavering, persistent adherence to right thinking at every moment and in regard to everything, ourselves included! "But our thoughts fly hither and thither and we think all sorts of things without meaning to," you say. "How shall we control them?" Just as you would learn to train or control your fingers or any other faculty of your being. By practice, by proper exercise.

If you knew nothing of the piano you would not expect to sit down to the instrument and at once interpret a masterpiece of Beethoven. With just an inkling of the wonderful power latent in yourself, you will not expect at once to interpret perfectly that most wonderful masterpiece, man, and the manifest world. You will practice concentration, the

control of your mental faculties, until you can properly hold and direct your thoughts. And then you will direct them always to right thinking. In the visible world, only that which is perfect and good, similar to its cause, is permanent, real and true. To see only the good is right thinking.

"Ah," says someone, "you haven't accounted for the existence of evil and wrong conditions."

Man is Intelligence or Supreme Mind in manifest form. Our reasoning has arrived at this. Man is a product of mental evolution. All of the race has not reached the same degree of development.

In the lower animal forms brute force is the power. In the more highly evolved animals, intelligence begins to take the place of force. This is true relatively of the lower and higher human types. Growing intelligence, then, is the approach to the real power, the mind, the creative, the dominant. The potentiality of perfection, the germ of Supreme Intelligence our First Cause, is in every form of life slowly evolving to manifestation. In the long æons of his development, man's lesser intelligence saw forces in the material forms about him. He as yet knew not all his own power. He believed these material conditions, these forms of matter to have power to injure him, to overcome him. He feared them. But as we have seen, every thought creates. He gave these external conditions power to effect him by his thoughts about them. They in turn reacted upon him, increased his fears, and he again increased their power over him by his fear-thoughts about them.

Man is now reaching that stage of development where he recognizes that mind is the one and only real power. And mind today has to undo, to tear down all the false conditions that a less developed mind created ages ago and is still creating today. Man is born shackled with the race beliefs and fears stored away in his subconscious mind. It is the province and duty of the enfranchised intelligence to destroy these wrong and unreal conditions. Only the real or perfect can eventually survive, as we have seen. Perfect Intelligence is the one real substance of the universe.

The question will naturally be asked, "Is there any thing that substantiates all this beautiful theory of the cosmos?"

There is—the Bible—that much read but little understood book. The Bible has become a stumbling-block instead of a help to many persons. Many are leaving the churches because the churches are insisting that the Bible, literally interpreted, is the inspired word of the Supreme. To make such a claim for this apparently rude history of the wrong doings and repentances, the battles and rages and lusts of a tribe of half savage people is an offence to one's common sense. But understood, interpreted symbolically, the Bible is the history of the development of the real creative power in man, the evolution of man from the physical to the spiritual plane.

The most wonderful metaphysician of all times is the Great Teacher of the New Testament—unmistakable are the promises of both the Old and New Testaments:

The works that I do shall ye do, and greater things.

All power is given unto me in heaven and earth.

Thy word shall not return unto thee void, but shall accomplish that whereunto it is sent.

Thou shalt decree a thing and it shall be established unto thee.

Life and death are in the power of the tongue.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

This is the melody of love and of joy; the hymn of praise, the song of faith and the psalm of peace everlasting. This is the song of liberty that breaks the chains of bondage, and opens the prison doors, and sets the prisoners free; it flows from the love of God shed abroad in the heart by the Spirit of Christ within, our only hope of glory. This is the freeing song that Paul and Silas sang; and we may sing it too, and free our feet to walk in the Truth, and open the door to the Light and Life and liberty of Spirit.

EXTRACTS FROM TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)



HERE is a law of spiritual and mental growth constantly at work in the mind that is raising man from sense-consciousness, or Egypt, to spiritual consciousness, or Canaan. Moses means *drawn out*, and represents in Scripture symbology this progressive or drawing out process, which works from within out. As applied to universals this upward trend of all things is called the evolutionary law. In our interpretation we observe the working of the law in the individual, because it is here we bring right home the lesson, and through intelligent use of the hints given we apply it to ourselves with great profit.

Involution always precedes evolution. In Joseph down in Egypt we have portrayed the involution of a high spiritual idea. The spiritual idea brought other ideas like it, his relatives, and they greatly multiplied in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two millions. This is to illustrate the growth of thought in consciousness when it has Truth as its nucleus.

Yet these true thoughts, which have so greatly multiplied, are in slavery to the Egyptians, and a special effort has to be made to free them. We have our high ideals, but because the temporal life seems so important they are made to work in the most menial ways to carry on this passing show. A time comes, however, when the very law of our being rebels at this tyranny, and we rise up in righteous indignation, and in violent ways kill out the opposing sense nature as Moses killed the Egyptian. But this

is not the right way. We are not to be liberated through suppression of sense, or violent overcoming, but through a steady step-by-step demonstration over every error. The Lord recognizes the rights of the physical man, and he "hardens Pharaoh's heart" that he may retain his rightful place in the consciousness.

The fleeing of Moses to the wilderness represents the discipline we must undergo when we have sought the *Exalted One*. Horeb means *solitude*; that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness, where dwells the Exalted One, the Divine *I Am*, whose kingdom is Good Judgment. There we are in training forty years, or until we arrive at a four-sided or *balanced* state of mind. Then the light of intuition or flame of fire burns in our heart, yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up nerve tissue, but in the wisdom that comes from the heart this "bush," or tissue, is not consumed. This is "holy ground," or substance in its spiritual wholeness; that is, the *idea* of substance in the Divine Mind. When this is approached by man he must take off from his understanding all limited thoughts of the Absolute—"Put off thy shoes from thy feet."

It is here at this wisdom center within that God proclaims himself to be the Father of Fathers, the God of Abraham, Isaac and Jacob—thus our real Father is Spirit.

In our communion in the silence with the light within, the bondage of the higher to the lower is made clear to us, and the true way of release indicated. We see the possibilities of man, and the goodness of that "promised land" to which we can raise every thought. But Moses was very meek—we feel our inability and say, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then we have the assurance of God's power with us—"Certainly I will be with thee." It is in this recognition of the power and presence of God that all our strength and ability lie. Jesus, the great

spiritual master, said, "It is not I, but the Father within me, he doeth the works."

* * * *

All great structures are erected on heavy foundations. When the Lord calls a man to a work he must succeed in the end if he has laid his foundation deep and strong in spiritual understanding. This understanding is attained through meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God "face to face."

In silent meditation we infuse into the inner mind-realms of our being that same energy that used without would make us notable in some worldly achievement. But unless we do this inner work and lay the foundation of strength and power in our subjective mind, we shall find ourselves in failing health when called upon for extra exertion in some great effort.

The angel of the Lord, the flame of fire, and the bush, are all within the consciousness of man, becoming manifest through interior concentration. The bush is a nerve center through which the universal life energy runs like electricity over a wire, making a light but not consuming. The angel is the presiding intelligence always present in every life action or function.

Man is first attracted by the phenomenal side of spiritual things; then when he gives his attention for the purpose of knowing the cause, the Lord reveals himself. When Moses turned aside and began to investigate, he found he was on holy ground. The forces of the Spirit at the center of man's body are so intense that the outer consciousness cannot stand the current and hold itself together. Absolutely pure in essence, this inner fire must be approached by the pure spiritual thought. The removing the sandals is symbolical of this taking from the understanding all material concepts.

The Spirit of the Lord has been evolving in the sub-consciousness incarnation after incarnation. This *I Am* had

been the moving factor in Abraham, Isaac and Jacob—the Lord was present in all.

Egypt is strictly material consciousness. It pertains to the physical sense of life—the corporeal organism. Canaan is the life and substance in its radiant state. Here the Spirit finds its natural expression. The thoughts that belong in the radiant body have become slaves of material sense, and the higher self—the Lord—would set them free. But to do this the higher understanding must become part of their consciousness. All things are created by and through certain states of mind or consciousness.

The higher spiritual consciousness is infused into the mortal or personal. Personal *I* must take on Supreme *I Am*. When this is first experienced there is a feeling of inefficiency. But the Lord's inner promise of his presence under all circumstances is a mighty assurance.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of the Supreme *I Am*. The Word of the Lord has often been spoken by naturally weak men and produced marvelous results. They set their minds, not upon their own weak ideas of man and his abilities, but upon the almightiness of the great *I Am*. The Lord God, speaking through them, does the work of the Master. "It is not I, but the Father within me [*Supreme I Am*], he doeth the works."

* * * *

Moses and Pharaoh represent two forces at work in the consciousness—especially that part pertaining to the body. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness, and are tugging at the old states of limitation and material ignorance, and trying to rise out of their depths into a higher life expression. Pharaoh represents the force that rules the body under the material *regime*. The Lord is the universal Law whose impulse is always upward and onward, yet seeking always to preserve equilibrium.

It is found by those who are undergoing the regenerative process, which the Scriptures symbolically illustrate,

that these two forces are constantly at work in consciousness, one holding to old ideas and striving to perpetuate them in form, and the other idealizing the new and bending every effort to break away from material bondage and rise above its limitations. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Looking at it from the personal standpoint we are apt to cry out in this struggle, "Who shall deliver me from this body of death?" But as philosophers in the understanding of the law of change we balance ourselves between these two forces, and let them work out under the equilibrium of the Universal Preserver of all forms, which is the Lord.

Here is consolation for those who chafe under the whips and cords of the regenerative law. They think that the many defeats and the snail's pace, under which they grunt and sweat, indicate that they are somehow off the track. Not at all—just persevere and patiently wait upon the Lord. If the spiritual could instantly have the ascendancy in you it would destroy your body entirely, and you would be left without a working vehicle. The purpose of the children of Israel down in the body (Egypt) is to raise it up—to gradually infuse into it a more enduring life and substance.

When you affirm the spirituality of the body, and yearn for release from its bondage, you are making demands upon Pharaoh, and in fear that he will all at once lose his hold upon life, he "hardens his heart," and sometimes the Lord, the Universal Law of Equilibrium, hardens it for him. Then there seems a failure to attain that which you have tried to demonstrate. But a step has been taken in the all-round evolution of the body, and you will find that you are gradually becoming stronger both physically and spiritually.

There are climaxes in this refining trend of the consciousness in which we make a signal effort and realize a great uplift. "Jewels of silver and gold" represent wisdom and love in its external sense, which are to be *asked* or *demanded* by the children of Israel. (The word "borrowed"

in the common version is an error.) This means that we are to affirm that all wisdom and all love, even in their most external manifestations, are spiritual. This puts the Spirit in control both within and without, and does away with that external ruling power which is the "firstborn of the Egyptians." The "firstborn" of every state of consciousness is the personal "I." When the flood of light from the Universal is let in through our declaration of the One Wisdom and One Love, this "I" of every mortal state of consciousness is slain, and there is a "great cry throughout all the land of Egypt." * * *

We may mentally have made our truest statements, and seemingly complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, which is typified in the feast of the passover.

In every change of consciousness on the physical plane there is a breaking down of cells, and a building up of other cells to take their place. Mentally this is denial and affirmation, and this process in the body is the result of these two movements in the mind which have been taken at some previous period. We let go of the animal life and take hold of the spiritual by giving up consciously to this "passing over" process, which takes place when the old cells are replaced by the new. The lamb which is killed and eaten in the night represents this giving up of the animal life in the obscurity of the mortal body. The command is that the lamb shall be without spot or blemish, and be wholly eaten after being roasted with fire. This refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The children of Israel were commanded not to let the lamb be *sodden*, which is the Old English present tense of *seethe*. We are not to allow the life in our organism to simmer and stew with the worries and negative words of mortality, but we must set it afire with strong words of absolute Truth.

This is to show us that there must be a physical sacrifice as well as a mental, and that "all the congregation of Israel" shall join in it; that is, the whole consciousness of spiritual desire shall acquiesce. Many metaphysicians think that it is not necessary to change the habits of the sense-man—that one has only to keep his thoughts right, and the flesh will thereby be wholly regulated—but the Scripture teaches that there must be a conscious physical change before the complete demonstration in mind and body is manifest. Thoughts work themselves out in things, and we get the full result of their work only when we follow them consciously every step of the way and help them along. Watch your thoughts as they step by step work their way through your organism, and, if you find that some pure thought of spiritual life is striving to free the life in the appetites and passions of your physical Egypt, help it by consciously elevating that life to the open door of your mind. This is typified by putting the blood of the lamb on the two side-posts and the lintel of the door of the house. Do not be afraid to express your inner life to the sight of the Lord, for only in perfect candor and childlike innocence can man come under the protection of the Divine Law.

So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just that long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life made so open and free that he is not afraid to blazon it upon the very doors of his house where all who pass may read. Then the Lord will execute his judgment, and those who have purified the life of the lamb of the body will escape the messenger or thought of death.

The simplest flowers with honied sweets are stored,
The simplest thing may happiness afford;
A kindly word may give a mind repose,
Which, harshly spoken, might have led to blows.
Naught is so small but it may good contain,
Afford us pleasure or award us pain.

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

VIII

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

RAMATH-LEHI: (Heb. *Lifting up the jaw-bone.*) Speaking from the understanding of Truth, which converts a thousand sinners. Judges 15:16.

RAMATH-MIZPEH: (Heb. *Height of the watchtower.*) Spiritual Wisdom taught at this School of the Prophets.

SARID: (Heb. *One left, refuge.*) Christ, left by the builders, becomes our refuge.

MARALAH: (Heb. *Trembling, declivity.*) Fear of falling.

DABBASHETH: (Heb. *Flowing with honey, working infamy.*) Allurements, intrigue.

CHISLOTH: (Heb. *Lions of Tabor.*) Strength in Truth abiding.

DABERATH: (Heb. *Pasture, word, bee, obedient.*) Spiritual sustenance in fidelity to Truth.

GATH: (Heb. *Winepress.*) Hard experiences.

GATH-HEPHER or **GITTAH-HEPHER:** (Heb. *Winepress of the well.*) Truth's fountain found through experiences.

ITTAH-KAZIM: (Heb. *Time of the judge, kin-*

dred of the extremity.) Sonship revealed in the extremity of experience.

NEAH: (Heb. *Descent, motion, settlement.*) Adjustment of tendencies.

HANNATHON: (Heb. *Established in grace.*) Restoration.

JIPHTHAEL: (Heb. *God opens, breaks through.*) The light breaking through the dark clouds of hard experiences.

NAHALEL, NAHALLEL or NAHALOL: (Heb. *Pasture.*) Spiritual sustenance and support.

IDALAH: (Heb. *Memorial of God.*) Great experiences, as Jacob at Bethel.

CHESULLOTH: (Heb. *The lions, hopes, fatness.*) Abundant strength through love.

SHUNEM: (Heb. *Uneven, change, repetition, rest.*) Harmony after toils, struggles.

HAPHARAIM: (Heb. *Two pits.*) In the business faculty (Issachar) are *two pits* of danger, avarice and dishonesty.

SHIHON: (Heb. *Heap of ruins, overturning.*) Hopes wrecked.

ANAHARATH: (Heb. *Narrow pass.*) The path of truth in business (Issachar).

RABBITH: (Heb. *Multitude.*) The popular idea.

KISHION or KISHON: (Heb. *Hard, hardness.*)

ABEZ: (Heb. *White, shining, muddy, an egg, a gleam.*) Spiritual Life dimmed by the glitter of silver—in business (Issachar).

REMETH: Form of Ramoth.

EN-HADDAH: (Heb. *A swift fountain.*) Spiritual Life.

TABOR: (Heb. *Mountain height.*) Spiritual altitudes of living.

SHAHAZIMAH: (Heb. *Heights.*) Public esteem.

SHARUHEN: (Heb. *Lodging with grace.*) The beauty of holiness.

HELKATH: (Heb. *A field, smoothness.*) Serenity of mind.

HELKATH-HAZZURIM: (Heb. *A field of strong men.*) Consciously strong.

HALI: (Heb. *A necklace.*) Understanding, adornment of the Spirit.

BETEN: (Heb. *The belly, valley.*) Interior understanding; valley of peace.

ALAMMELECH: (Heb. *The king's oak.*) Intellectual concept of truth.

AMAD: (Heb. *People of duration.*) Principles and thoughts of truth.

MISHEAL or **MISHAL:** (Heb. *Entreaty, request.*) Prayer.

SIHOR-LIBNATH: (Heb. *River of glass.*) Clearness of truth.

BETH-EMEK: (Heb. *House of the valley.*) Low plain of consciousness.

NEIEL: (Heb. *Dwelling of God.*) The Spiritual consciousness.

CABUL: (Heb. *Limit, border, breathed out.*) Evil renounced as unreal; for the line "goeth out to Cabul on the left hand" (Josh. 19:27).

HAMMON or **HAMMATH:** (Heb. *Hot springs.*) Eloquence, flowing of burning words. The strengthened "M" denotes activity.

UMMAH: (Heb. *Conjunction, kindred, gathering.*) Affiliation. Flowing together is indicated in the strength of the letter "M."

HELEPH: (Heb. *Place of rushes.*) The sensual expression of truth.

ALLON: (Heb. *An oak, strong.*) The physical expression of truth.

ZAANAIM or **ZAANANNIIM:** (Heb. *Wandering, double moving tent.*) Duality in consciousness, double-minded.

ADAMI: (Heb. *My man, red, earthy, human.*)
The human consciousness.

ADAMAH: (Heb. *Red ground, fortress.*) The material consciousness.

NEKEB: (Heb. *Cavern.*) Good in concealment in evil experiences.

JABNEEL: (Heb. *Building of God.*) The understanding; God consciousness.

LAKUM: (Heb. *Way-stopper.*) End of the old, beginning of a new life.

AZNOTH-TABOR: (Heb. *Ears of Tabor, ears of choice.*) Contrition.

HUKKOK, HUKOK or HELKATH: (Heb. *A ditch, a decree, a law.*) The force of custom. The strength of the letter "K," gives emphasis to doing.

ZIDDIM: (Heb. *Sides, mountain of sides.*) Conventional environment.

ZUR or ZER: (Heb. *Rock, flint.*) Truth unquestionable.

RAKKATH: (Heb. *Shore.*) Intellectual glimpses of truth.

EN-HAZOR: (Heb. *Fountain of the village.*) Intellectual aspects of truth.

IRON: (Heb. *Tower of God.*) Our tower of defence.

HOREM: (Heb. *Devoted, consecrated.*) True to spiritual ideals.

IR-SHEMESH: Same as Beth-shemesh.

SHAALABBIM or SHAALBIM: (Heb. *City of foxes.*) A treacherous mentality.

THIMNATHAH: The same as Timna, and Timnath.

ELTEKEH: (Heb. *God is fear.*) The fear of the Lord.

GIBBETHON: (Heb. *Height, hill.*) The Spiritual consciousness.

JEHUD: (Heb. *Praise of God.*) Praise from the consciousness of God.

BENE-BERAK: (Heb. *Sons of lightning.*) Illumination.

GATH-RIMMON: (Heb. *Wine-press of pomegranates.*) Scientific aspect of Spiritual Truth.

MEJAKON: (Heb. *Waters of yellowness.*) Abundance of good.

RAKKON: (Heb. *Well-watered, mountain of enjoyment.*) Spiritual prosperity.

JAPHO or JOPPA: (Heb. *High, beauty.*) The symmetry of truth.

LESHEM: (Heb. *A fortress.*) Conscious protection.

TIMNATH-SERAH: (Heb. *Portion of abundance.*) Abundance of Good.

TIMNATH-HERES: (Heb. *Portion of the sun.*) Abundance of wisdom, illuminated.

ANATHOTH: (Heb. *Answers, song, affliction.*) Outpicturing of mental states.

ALMON or ALEMETH: (Heb. *Concealment.*) Secretiveness.

KIBZAIM: (Heb. *Double gathering, two heaps.*) Good and evil thoughts do not perish, but accumulate, to appear in manifestation later.

ABDON: (Heb. *Servile, cloud, judgment.*) Words and thoughts our servants and judge.

HAMMOTH-DOR: (Heb. *Warm spring dwelling.*) Mental activity.

KARTAN: (The same as Kirjathaim.) Double city; dual consciousness.

KARTAH: (Heb. *City.*) A consciousness; state of mind.

DIMNAH: (Heb. *Place of refuse.*) Idle talk; a false consciousness.

GAASH: (Heb. *Tempest, earthquake.*) Fear of retribution.

The Book of Judges

BEZEK: (Heb. *Lightning.*) Vengeance.

ADONI-BEZEK: (Heb. *Lord of the lightning*.)
Lord of vengeance; bitter revenge.

ZEPHATH: (Heb. *Watchtower, which beholds, attends.*) Divine care and guidance.

KITRON or KATTAH: (Heb. *Knotty, shortened, little.*) Dwarfed.

ACCHO: (Heb. *Close, compressed.*) Restricted in thought.

AHLAB: (Heb. *Fatness, brother of the heart.*)
Rich in love.

HELAH: (Heb. *Fatness, fertility.*) Abounding in good thoughts and deeds.

HERES (mount): (Heb. *The sun.*) The light of truth.

BOCHIM: (Heb. *Weepers.*) Remorse.

SHUSHAM-RISHATHAIM: (Heb. *Ethiopian of two-fold wickedness.*) Licentiousness.

EHUD: (Heb. *Strong, he that praises.*) Triumphant through praise.

HAROSHETH: (Heb. *City of crafts, deafness.*)
Sophistry; deaf to the spiritual.

LAPIDOTH: (Heb. *Lightning, enlightened.*)
Christ the Light of the world.

DEBORAH: (Heb. *The word, a bee.*) The Indwelling Christ, who speaks the word of illuminating wisdom, which utterly overthrows the hosts of iron-charioted material reasonings, by nailing the lie of material sense.

SISERA: (Heb. *Meditation, battle array.*) The carnal will, which marshals agnostic material reasonings, with intent to destroy the spiritual consciousness. But the "nail" in the hand of innocent sincerity pierces the intelligence of carnal mind to the extinction of its false reasonings.

BARAK: (Heb. *Lightning.*) The spiritual will acting with irresistible power to the overthrow of false teachings and erroneous thoughts.

JAEL: (Heb. *Wild goat, kid.*) Innocent sincerity.

HEBER. Husband of Jael: (Heb. *One that passes.*) A transition in consciousness; the new birth.

ABINOAM: (Heb. *Father of beauty*.) The beauty of Holiness.

It will be profitable and interesting to stop occasionally and observe the connecting links in one concurrent story of the working of the human mind, as given in the record, in the 4th chapter of Judges.

Canaan, we first premise, represents carnal mind, which "is enmity against God, and is not subject to the Law of God, neither indeed can be."

Jabin is the carnal will, ready to execute carnal mind's purposes.

Sisera is the carnal mind intellect, with its false reasonings of the material consciousness. It seeks to ride roughshod, in its "900 chariots of iron," over the spiritual consciousness, with the cruel intent to destroy the Christ from consciousness, by material reasonings. (Chariots always refer to reasonings.)

Deborah stands for the spiritual mind; the "Mind of Christ."

Barak is the spiritual will, ever ready to co-operate to carry out the ideas of the Christ; but it cannot go alone, without the presence of the Christ, for with the Christ all things are possible. The Christ takes the true man up into the Spiritual altitudes (Mt. Tabor), in preparation for the great battle of Armageddon, for the overthrow of false reasonings. From the Spirit's Baptism in the heights, they descend upon these foes of the spiritual, and utterly discomfit them, slaying the material consciousness by "nailing" the lie of material sense—leaving the true man in full control of his own mind. This battle royal took place by the "waters of Kishon" (ver. 7); that is, in the flood of argumentative thought, by the "waters of Megiddo" (Armageddon), (5:19), the great overthrow. Read now the illuminated song of Deborah and Barak, in the 5th chapter.

"It is not so much what you say that changes the atmosphere of your house, as it is the spirit of your life, the temper you exhibit, the ends you live for."

ENDLESS LIFE



THE statement is made, "Wherefore, as by one man sin entered into the world, and death by sin; and so [the sentence of] death passed upon all men, for that all have sinned" (Rom. 5:12). Since, then, death came by sin, we would ask, What is sin? We are taught by the church that "sin is any violation of God's law." This is true; but to our mind it is a truth badly expressed. Men usually speak of natural law and spiritual law, meaning those laws which apply to the natural or the material realm, and those laws which apply directly to and affect the mutual relationship between God and man. But all law is God's law, for we are not now considering man's legislative enactments. Even the laws governing man's physical well-being are God's laws. This being so, it is a sin even to violate the laws of our own well-being, or to violate any law of the realm in which we live. Does not the violation of the laws of our own body always bring its corresponding penalties? And was it not the violation of the law of their own life that brought upon our first parents the penalty of death? Since God is not an arbitrary monarch, the penalty of the death of the body could not have been other than the result of sin against the body.

The story of the fall of the sons of God, as given in Genesis 6:2, is the story of those who had risen above generation returning to generation, and with that return incurring the penalty of generation—death. Contrary to the general belief, these sons of God were not the descendants of Adam, for the children of Adam all were born and lived and died—with the exception of Enoch—in generation.

The statement is made (II Chron. 25:4): "The fathers shall not die for the children; neither shall the children die for the fathers; but every man shall die for his own sin." This law is reiterated (See Jer. 31:30, Ezek. 18),

as being one of the laws of Divine Justice. This implies that though death came into the world through our first parents, it is visited upon the children because the children continued the sin. This thought is sustained by the words previously quoted: "So death passed upon all men, for that all have sinned"; that is, all have sinned the sin of Adam. However, in spite of the law that "the children shall not die for the fathers," to a certain extent the iniquities of the fathers are visited upon the children because of the law of cause and sequence. The penalty of the sin of our first parents was visited upon their bodies because they sinned against their bodies, and the penalty persists in the race because the race persists in the sin. The sin of our first parents brought about such conditions that because of ignorance and weakness, sins of all kinds soon became general. Thus the knowledge of the deathless state once attained by man was forgotten, and the possibility of regaining such a state utterly disbelieved.

Then, since our progenitors fell from their deathless state because of voluntary action, the question arises, Can that state be regained by voluntary effort?

In these days the idea of the possibility of an endless life is permeating the minds of many people. Even materialistic scientists are beginning to acknowledge that, since, under proper conditions, the recuperative and restorative powers of the physical organism are perfect, save in cases of amputation, the idea of a perpetual existence is at least thinkable. One of the eminent scientists of Europe is quoted as declaring that the death of the physical organism is of the nature of an accident, that it is not natural.

It is outside the church, however, that we find this idea of the possibility of physical immortality most strongly held. And, incongruous as the thought may appear, it is among the orthodox Christians that the thought is most fully rejected. Incongruous, we say, because it is from the Bible, and from the teachings of the Christ most particularly, that we find the strongest evidences and most positive statements of the possibility of attaining to that condition where the

power of death over the body will be overcome, and a deathless life become a reality.

The Psalmist seems to grasp, more or less clearly, the idea of the possibility of overcoming those conditions which ultimately bring about the death of the body, when he exclaims: "I shall not die, but live. The Lord hath chastened me sore; but he hath not given me over unto death" (Psa. 118:17, 18). Then he goes on to say: "Open to me the gates of righteousness; I will go into them. . . . This gate of the Lord into which the righteous shall enter." Did the Psalmist indeed perceive that by a life of perfect right living death could be overcome?

The possibility of overcoming death in the body was stated by the Master in words most unmistakable and unequivocal, when he said to the Jews, "If a man keep my saying, he shall never see death" (John 8:51). This statement was so at variance with the beliefs of the Jews—and it is equally at variance with the beliefs of the Christian world today—that they were enraged, and took up stones to stone him.

The reason the Christian world does not believe this plain statement of the Christ (in all soberness we would ask, What one of the plain statements of the Christ do they believe?) is that they have been taught and believe that Jesus meant, If you believe my sayings, after you die your souls will be taken to heaven to live there forever. However, Jesus did not say this; nor did he say anything like it.

We believe that should that statement of the Master be read for the first time by anyone who had not been taught that it meant something entirely different, he would have no difficulty in perceiving that it meant just what it said, and nothing else.

The church teaches that Jesus came to save the souls of men in heaven, after the death of the body. But Jesus did not teach this. His plain statements are to the effect that he came to save the bodies of men from death; to undo the mischief done by Adam's fall, namely, the death of the

body; and not, as the church would have us believe, to save the souls of the dead.

Jesus said: "I am [A] Son of God" (John 10:36), and as the captain of our salvation he is to bring (Greek, *lead*) many sons unto glory (Heb. 2:10). This is another statement he made that the Christian world does not believe; in fact, never has been taught. In other words, through following the Christ, man becomes a son of God, even as he, and the promises that are made to the Son of God are as applicable to those whom he leads into divine sonship as they are to Christ himself. This is proved by the statement, "If children, then heirs; heirs of God and *joint-heirs* with Christ."

That Jesus, as a Son of God, had life in himself, he declared. That he had power to lay down his life and power to take it again, he proved. And his statement, "The servant abideth not in the house forever: but the son abideth ever," is, we believe, more than a hint that those who follow him will be led into that condition where, as sons of God, they will abide in their bodies, which will form the house of God, forever; but those who serve in the generation cannot so abide. The statement: "He that hath the Son [has attained to divine sonship] hath life," is a strong corroboration of the same thought.

Jesus made the statement concerning his life, "I have power to lay it down, and I have power to take it again" (John 10:18). In verse 17 he says: "I lay down my life, *that* I might take it again." We have been taught he laid down his life that he might become a vicarious atonement for man's sins. But Jesus did not teach this. His declaration was, "I lay down my life, *that* I might take it again." To what end? He did it to prove his own statement that he had overcome the power of death in his own body; and to prove to those who followed him that they also would be able to overcome death. We remember that he declared in effect, My works prove my teachings—"Believe me for the very works' sake." "He arose for our justification." He

arose, and in that resurrection he justifies us in our faith, that by following him we also shall overcome death.

The statement, "There shall be no more death" (Rev. 21:4) points to a time yet to come when men shall overcome the power of death in themselves wholly.

The Psalmist declares, "I will dwell in the house of the Lord forever" (Psa. 23:6). And again he cries, "Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the Lord commanded the blessing, even life forevermore" (Psa. 133). Did the Psalmist grasp the idea that when the sons of God gathered together in unity, to form that house of God not made with hands, but built of living stones, that by their united powers they would overcome death and live forever? It would seem that he did. And what, indeed, did the Psalmist mean when he said: "Thou wilt show me the path of life" (Psa. 16:11), if he did not mean that by living in accord with the leadings of God's mind he would live and not die.

The Master said: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever" (John 6:50, 51). What does it mean, to live forever? Does it not mean to continue to live indefinitely? The sad thing is, that those who have read these things all their lives, and think they are following the Christ, cry, "O! we *must* die; everybody *must* die. It is *not possible* to live forever." And the Methodist Episcopal church catechism declares "*We all must die.*" Is not this statement giving the lie to him whom they worship as God the Son? We think it is.

One grave difficulty is met with by those who would show that the Bible teaches something not generally believed. This difficulty is that when men have accepted a certain statement as meaning a certain thing, no matter how illogical or irrational, or how contrary to the wording of the statement that belief is, it is so fixed in their consciousness by the force of habit that even the unprejudiced mind finds it dif-

ficult to lay aside the preconceived opinion and accept the fact as stated. To illustrate this point we refer to the statement: "If a man keep my saying, he shall never see death." This is a statement so plain that it would seem impossible to misconstrue it, yet we feel sure that not one Christian in one thousand believes it.

Some may reason that accidents utterly unforeseen may easily destroy one, but we know that there is a prophetic faculty in man, which manifests as "premonition." This faculty is intensified by living the true life, as the Master said: "When he, the Spirit of truth, is come, he will guide you into all truth; . . . and he will shew you things to come." If we believe the story of David (I Sam. 23:2, 4, 12) we perceive that those who are righteous before God, have a means of knowing the future. The words in Revelation, "And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain," were not spoken concerning the souls of the dead in heaven, but were spoken of men on the earth, who are to be overcomers of the power of death in themselves.

The promise of the Master to his disciples, "Ye shall tread on serpents, and if you drink any deadly thing, it shall by no means [not in any way] hurt you," shows that by following his teachings one becomes able to refuse to be sick, to throw off all evil influences, and to maintain health. Neither would we forget the story of the three Hebrew children; that even fire could not burn them. And shall we say that this was in violation of natural law, or was it the power of the angel who was with them, holding in abeyance the action of the lower law by a knowledge of the higher?

These things certainly teach that if one knew how to live in perfect harmony with the law of life, and did so live, he would not die. The fact that this is implied in the story of Eden, and is plainly stated in the Psalms, and is emphatically reiterated by the Christ, certainly warrants us in believing that an endless life in the body is a possibility.—*Enoch Penn, in "Bible Review."*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

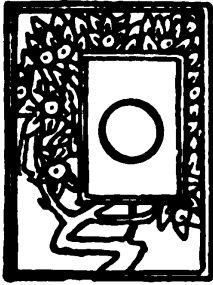
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

SPIRITUAL FREEDOM



ONE OF the most important lessons the Practical Christian learns is to grant everybody absolute freedom. In every relation of life, friction is avoided and harmony prevails, if everybody concerned recognizes and respects the free will of others. Nearly all people are so sure they are right that they think themselves fitted in some measure to regulate the affairs of relatives and friends, overlooking that principle of being which reserves to each individual the right of choice.

Teachers should remember this great truth and not try in any way to persuade, or harass, or coerce any person to fall in with their ideas, and adopt their methods. The Unity Society leaves all its members entirely free, and does not seek to restrict anyone in the freedom of his daily living. We teach the truth according to our highest understanding, but how much a man will accept, and how he shall apply it, rests with him. We do not say to him, "You shall read this" and "You shall not read that." We may tell him that reading along too many lines of thought tends to confusion, and that too much reading, even of the Truth, causes mental indigestion. But as to whether he heeds these suggestions, he must decide. If he will not be convinced in any way but by experience, he needs the experience and no one has a right to interfere.

We teach mercy, and show how meat eating breaks the law of love. Those who hear and heed the truth are blessed, but if any are unconvinced and need further experience in the eating of meat before they are ready to yield to the law of love, they are at perfect liberty to gain their experience so far as we are concerned. We know they will come to the Truth more quickly if we ourselves keep the Law, and grant them freedom, than if we assume the right to dictate to them in their manner of living.

We teach regeneration. The whole race has become so bound with the idea that there is pleasure in generation that much faithful truth teaching is needed to awaken men and women to the joys of regeneration. Novels and songs, and every means possible, are used to throw a glamour over the sex life and lead the feet of young men and women along the old smooth-worn path that promises so much, but that ends in death. Many might be led up into regeneration if the truth were put before them, and so we point the way to the true, pure spiritual relationship of the man and woman in Christ, free from lusts of the flesh. But, who will hear and heed, is again a matter of free will.

We teach unity, but the only real unity is spiritual, and it is brought about in freedom. Men in mortal consciousness think they can establish oneness through holding people together by some form of force, or by persuasion. They may succeed for a time in establishing a semblance of unity and harmony, but the untempered mortar will, soon or late, give way and disintegration quickly follow.

We would impress upon all our student teachers their responsibility in the matter of allowing liberty to all their students. Teach the truth faithfully, fearlessly, boldly, persistently, but remember that liberty is the divine right of every man and if you trespass you are breaking the Divine Law.

THE ONE WAY TO HEALTH

There are all kinds of healing systems in the world, but the only real healing, the only permanent health, comes through regeneration—a complete transformation of mind and body by the quickening of the Spirit. All sickness and disease result from sin, and the effect can be permanently remedied only by removing the cause. When Jesus connected sin and sickness as cause and effect, he was proclaiming a law of mind action that anyone may prove for himself. He has but to watch his own mental states and their outworking, to understand the relation between error thinking and discordant conditions. The Christ salvation

provides for the forgiveness of sin; so you can say with confidence to a patient: "Thy sins be forgiven thee. Go and sin no more."

But some may think that because they do not murder nor steal, and are considered respectable citizens, they should therefore be exempt from all ills. A friend once said that she had always considered herself a remarkably good woman, quite above reproach in every respect until she came into understanding of the Truth. When the contrast between the "natural man" and the Christ came to her, and she saw in herself all the little petty selfishness of the selfish self, its envy, its appetite, its hate, and pride, and vanity, and foolishness in general, she concluded she was "the chiefest of sinners." So it is with all who allow the revealing, purifying power of the Spirit to have its perfect way in them. They are humble and ready to give up the sins of the flesh, and accept by faith their righteousness as spiritual beings. The result of giving up sense desires is health and peace and life.

Sometimes you who are ministering to others in this Christ ministry may find among your patients those who do not want to give up the sense life. They do not care for the Truth; they desire only to be made well. Occasionally you find one who is quite indignant when told that in order to be healed he must cease to do the things that are causing his suffering. Of course he is free to go on in the old way if he wants to, but if you tell him the Truth you have done your part as a faithful minister, and the responsibility rests with him.

The work of teaching and healing cannot be separated. It is the understanding of the Truth and conformity to it that gives wholeness. Healers should therefore be instant in setting forth the Truth to all their patients, helping them to that complete consecration which will enable them to give up freely and completely the appetites and passions of the flesh—those which are considered respectable as well as those that are commonly recognized as sin.

A TEMPLE JOURNEY

Knowing the interest you take in the work of your students, I send you my experience through an hour of Silence.

After having completed my journey through the temple, I felt that the hour spent was very profitable to me and I came forth determined to "press forward in courage and boldness" until the goal of dwelling eternally in that Holy Presence shall be realized.

As I entered the Silence this morning, this thought came to me, "Take a journey through your temple and see how the seed (Word) you have sown is growing, and what your harvest will be." As a thought to concentrate upon I took the statement, "The Lord is in his Holy Temple; let all the earth be still." Asking the Spirit of Truth to guide me into all Truth and understanding, I started on my journey.

My first call was upon Faith. As I approached, Faith came forth with smiles of greeting and gave me a hearty welcome.

I asked, "How are you growing, Faith?" She replied, "I have been reaching out into the limitless, formless realm of Spirit Substance, and bringing out of Substance 'things hoped [asked] for' and bringing 'into evidence [manifestation] things not seen,' love, life, peace, joy, contentment, etc."

Seeing Faith happy and contented in her work, I turned my way toward Understanding. After the greeting, I asked the same question that I had asked of Faith, "How are you getting along?" She replied that she was doing well; after praying for an "understanding heart" [mind] she could better understand how Faith could bring into evidence the "Substance of things hoped [asked] for" by sending out her thoughts into the realm of Spirit Substance and appropriating just what she desired.

Then I called upon Will, and found him acting in good faith, striving to do right; to let God's will be done,

and working in harmony with Faith and Understanding. "God's will in me is health and harmony."

Then I called over to see Imagination and to learn what kind of "images" he was making. I found him "basking" in the smiles of love and joy, and enjoying peace, power and prosperity. Then I went around to see Zeal, and found him earnestly striving to do good, using his energy working for the good of humanity, and all God's creations.

From Zeal I came around to Power, and found him busy using his "mastery and dominion" over all adverse states, casting out error and affirming Truth.

As I entered Love's domain the happiness, the beauty, the joy of Universal Love that greeted me was beyond words to express. The love of that Holy Presence, Father-Mother God, enveloped me and I felt at peace with the whole world.

As I continued on my way I called upon Judgment. He was endeavoring to act in Wisdom's way, judging not from appearance, but judging righteous judgment.

Next came Order. When asked how fared the world with him, he replied, "All things are working in Divine Order and harmony." Strength does his work in "quietness and confidence"; is constantly renewing energy and sending it through all the avenues of the temple. Elimination doing his work of casting out all error, cleansing and purifying through the power of the Word.

Life, the regenerating activity, which sets into motion and brings into expression (through mind-action) the Divine Energy goes coursing through every avenue, renewing and restoring to perfect harmony the whole temple.—*Emily S. Stewart.*

LIFE

[A student whose paper was returned for a fuller explanation of her understanding of life, sent in the following as evidence that she is not holding the old idea of death as the gateway to a "higher life," but understands that life must be demonstrated and the body redeemed.]

Spirit is the Creative Energy of the Universe. Life is

the generative process that sets in motion and brings into activity (through mind-action) that Divine Energy or Force called Spirit.

Life is an attribute of Divine Mind. As principle it permeates the whole universe; as law it is the Divine Order by which the universe is controlled.

There is but one Life and that Life is God. One Life but various manifestations of that life; therefore it is limitless, changeless, eternal.

The same principle of life is in the animal, vegetable, and mineral, that is in man. Man being the highest manifestation of life, made in the "image and likeness" of Divine Mind, is given mastery and dominion over all. As an inheritance from God, he was given free will, and through disobedience in using his will instead of God's will, he separated himself in consciousness from God, and fell into the state of mortal or sense consciousness. Now his desire is to regain his original inheritance, his sonship.

The sense consciousness tells him that to gain eternal life he must pass through what is called death; must lose his body through dissolution. This is not true. There is but one Presence in the universe—God Omnipotent. There is no death in God.

When man in consciousness separates himself from God, he loses his consciousness of life and passes through a change or appearance called death. This is only the mortal or "carnal" mind. He must be awakened and quickened to an understanding and realization of his spiritual or higher self. There is but one way to that realm, and that is through the Jesus Christ consciousness. "I am the way, the truth, the life."

The soul and body must be "lifted up" (spiritualized) to the Christ consciousness and when spirit, soul and body are unified in the Christ consciousness of wholeness and life, then is man redeemed complete, whole. In this state of consciousness, dissolution is impossible.

The resurrection is an organic change, and those who are following in the footsteps of Jesus Christ, conforming,

their lives to the regenerating Truth of Christ, are being daily resurrected; throwing off the old Adam state of consciousness and taking on the Christ, thereby gaining eternal life.

ANSWERS TO QUESTIONS

Can one realize Truth for another?

I can no more realize Truth for another than I can digest the food which he eats. To be sure I may, perhaps, aid the process of digestion for him by seeing to it that the food is wholesome, is properly prepared, and taken amidst congenial surroundings. But the actual work of assimilation must be done by the organs and faculties of the individual. So with Truth. I may aid another by presenting it, explaining it, living it; but the actual work of assimilating it, realizing it, making it a part and parcel of his being, is a work for him and him alone.—*D. W. Freeman, Vancouver, B. C.*

Explain the place and importance of consciousness in spiritual growth.

Truth is. It is eternal and everywhere present. But it is of benefit to man only as he becomes *conscious* of it. This can be illustrated simply, by the boy's study of arithmetic. The principles of mathematics existed before the boy begins to study them, and they are perfect and complete without regard to his understanding. They always existed. But, as he learns them and becomes conscious of their truth, they become useful to him, and, in proportion as he is conscious of their truth, he is able to demonstrate with them.

It is just so with Truth. Only so much of it as we become conscious of are we able to use. Although it is eternally true, it is of no benefit to us apart from the consciousness of it we have attained through appropriation in prayer, meditation, affirmation and praise.

Therefore, realizing the great importance of consciousness, we make much of it, and speak of it often as a necessary factor in spiritual attainment.

How is man a co-worker with God?

Man, a co-worker with God, means man expressing God. There is but one Being. Man is the offspring of that Being and is in essence the same. The attributes of Being, Life, Love, Substance, Intelligence, etc., are all potentially in man, and await his recognition. When he awakens to the knowledge of Being, and expresses its attributes, then he is a co-worker with God. Understanding the One perfect, everywhere present life, he can bring it into manifestation as health, and knowing God as Substance he can bring forth from the storehouse of divine supply whatever he needs.

Being a co-worker with God is not, therefore, trying to do something for God, asking him to bless "our feeble efforts," but entering into the consciousness of our unity with him and letting him work through us in the order and harmony of his perfect Mind.

Why is it inconsistent in temperance people, who are careful to drink no fluids that will inflame them, to eat indiscriminately solid foods that are known to be stimulating, and, according to physics, fully as deleterious as alcohol?

The overcomer must take full, complete control of his appetite, and instead of allowing sense-appetite to dominate him, he should be in the mastery, deciding in spiritual wisdom what he shall eat and drink. Appetite has to do with eating, as well as with drinking, and it is therefore inconsistent to avoid the use of drinks that sense appetite demands while allowing it full sway in the matter of eating. The absurdity of this inconsistency is easily seen when we carry the matter back far enough to see that "temperance" as commonly accepted means choice in what one swallows that does not require chewing, but absolutely unbridled appetite when it comes to things that must be chewed.

There are many phases to this question. First, there is the gain of mastery and control, without which no man can be an overcomer; and none but overcomers can attain spiritual consciousness and eternal life.

Second, there is the need of choosing food and drink that have a spiritual quality, suitable for building into the spiritual body which the overcomer is forming. As men grow spiritually, the character of their food changes, and they gradually grow out of the grosser foods and drinks desired by the man in sense consciousness, and seek more and more to keep the Body Temple pure in every way. Animal products and beer, whiskey and tobacco usually go first as the sense consciousness loses its hold through the quickening of spiritual consciousness. The finer foods become more desired, and step by step we arrive at the place where we have overcome all sense appetite and find ourselves hungering only for the "Bread of Life," the Substance of Spirit, and desiring to drink only of the water of life, that pure crystal stream that flows through our organism from the throne, the place of Christ dominion within us. This dominion we gain through daily overcoming all the lusts of the flesh, among which is sense appetite.

A third reason for turning away from "the fleshpots of Egypt," is the need of cultivating love and mercy, and overcoming all cruelty and all indifference to the peace and comfort and well being of every created thing. The importance of this is seen when we consider that the attainment of eternal life depends upon the Love Universal.

QUESTIONS TO BE ANSWERED BY STUDENTS

What is it to "suffer with Christ"?

What is the difference between awakening and quickening?

What is the law of Being?

We older children grope our way
 From dark behind to dark before;
 And only when our hands we lay,
 Dear Lord, in thine, the night is day,
 And there is darkness nevermore.

—*Whittier.*

THE CHURCH OF CHRIST

Lesson Four, Preparatory Course, Unity Society Correspondence School, written by ALICE E. HARRISON, a student.

Question 1. What is the "Church of Christ"?

Answer. The Church of Christ is an organization in Spirit—not a man-made organization. Its members are the sons of God everywhere; the "called-out" ones who compose the church or body of Christ. Its head, Jesus Christ, is recognized as the only authority by the members of this church.

Ques. 2. What causes the forming of sects?

Ans. The formation of sects is occasioned by following the letter of the law, each sect thinking its interpretation of some particular point being the true authority.

Ques. 3. What is the real unity? Why is it not found except in Spirit?

Ans. The real unity is of the Spirit, found only in the Church of Christ; because in man-made organizations there is the limitation of creeds—bondage to the letter and discord due to personality. The members of the Church of Christ are free from such limitations and are joined in the unity of Spirit.

Ques. 4. Why are its members called a peculiar people?

Ans. Because they have given up all personal limitations and opinions, and have entered into the universal consciousness. Their understanding is from the Indwelling Christ who is their healer, whose substance is their supply. They look directly to the Father for "all sufficiency in all things." They live in this freedom from man-made laws, recognizing only the Good as real.

Ques. 5. What work has the Christ body to do?

Ans. The work of the members is restitution of this temple of God and the consciousness which inhabits it; to

make manifest the sons of God; delivering the world from all sickness and sorrow, by letting their light shine.

Ques. 6. What is restitution?

Ans. Man was made in the "image and likeness of God." This has been lost sight of by his identifying himself with the flesh only, and growing more and more like unto the thoughts he entertained. This loss of dominion causes the sin, sorrow and suffering, and "restitution" means the restoring of this consciousness of the image and likeness of God to its original power and dominion.

Ques. 7. Give two phases of spiritual growth of its members.

Ans. A member of the Church of Christ must pass through two phases of growth—two stages of spiritual growth: First, in his own development, and second, in his relation to the other members, as his life is joined in unity with them.

Ques. 8. What has thought to do with restitution?

Ans. We grow like the image we hold in mind. When the thoughts are centered on the things of the Spirit, the Lord's body is made manifest in the flesh. Our bodies are perfect in the Divine Mind, and this perfection is made manifest by recognition, faith and affirmation. This perfect image in Divine Mind is the Lord's body.

Ques. 9. How far-reaching is man's power to bless?

Ans. Man has power to bless the whole earth when he comes into the consciousness of his mastery and dominion as a Son of God. Then his words are Spirit and they are Truth, and they shall not return unto him void, but shall accomplish that whereunto they are sent.

Ques. 10. What work did Jesus do for men?

Ans. Jesus Christ came to show us how to live in this restored consciousness of our sonship; came that we might have life more abundantly through understanding of Divine Law. He revealed the Father as a God of Love in whom we live, move and have our being.

Ques. 11. What is meant by forsaking all for Christ's sake?

Ans. We forsake all for Christ when we give up all opinions and beliefs that have to do with personality and let ourselves be led by the Spirit of Truth, which will lead us into all Truth.

Ques. 12. What is a spiritual gift?

Ans. A spiritual gift is the particular work and ability which the Spirit alone gives to each member of the Church of Christ. Each should "wait upon the Lord" in willing obedience to have revealed to him his own specific gift; there being one Spirit but diverse manifestations.

Ques. 13. Are baptism and the Lord's Supper observed in the Church of Christ? How?

Ans. Yes, but in the Spirit only instead of the letter.

Ques. 14. What does baptism typify?

Ans. Baptism by water typifies the cleansing and quickening of the Holy Spirit which is promised to those who put their faith in him.

Ques. 15. What truth is taught by the symbols of the Lord's Supper?

Ans. The flesh and blood of the Lord's Supper typify the Substance and Life of Spirit which we are to eat and drink or appropriate and make part of the soul and body consciousness.

Ques. 16. When does a symbol lose its usefulness?

Ans. A symbol becomes a detriment if followed in the literal sense after it has served to point out the reality. It is useful only till understanding of the Truth is attained—"till he come." Growth in Spirit consciousness is retarded by clinging to the symbols after the Spirit back of them is discerned.

Ques. 17. What is it to discern the Lord's body?

Ans. To truly discern the Lord's body, three phases of recognition are required: First, that this body is Substance and Life; second, seeing this Substance and Life as the true body Christ formed in us; third, realizing that our bodies are not mere flesh and blood, but a manifestation of Spirit Substance. The third phase is understanding the Christ body to consist of all its members.

Ques. 18. What has food to do with the redemption of the body?

Ans. During the redemption of the body by the quickening of the Spirit the food should be the simplest—only that which is nourishing and upbuilding. The selection requires care because of the mental condition back of all appearances. All that is of a stimulating character should be eliminated, and nothing should be eaten that could in any way arouse the human passions, in order that the spiritual unfoldment should find no hindrance in the body to overcome.

Ques. 19. Why is it better to abstain from a meat diet?

Ans. Because of the above reasons, meat being of a stimulating nature to the human desires and full of poisons which the body must contend with and eliminate; also imparting the fears and other conditions of the animal at death. Also because the law of Love forbids cruelty and killing. If we hope to demonstrate eternal life for ourselves we must not be in any way a party to the taking of life of our dumb fellow-creatures.

Ques. 20. What is the true Sabbath?

Ans. The true Sabbath is the rest in God. When we drop personal efforts and "rest in the Lord," knowing that it is the Father within who doeth the works, then we know the true Sabbath and every day is Holy Day.

This question is ours—are we doing our part in the growth of the race? In the current of life are we moving forward? Do our years mark milestones in humanity's struggles toward perfection? Is the God within us so much more unrolled, when our development has reached its highest point? Has the race through us gained some little in the direction of the law of love? If we have done our part in this struggle our lives have not been in vain.—*David Starr Jordan.*

Be not wise in thine own eyes.—Prov. 3:7.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lessons are used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, OCTOBER 19

COMMANDMENTS—DUTIES TO GOD

Scripture Text—Exodus 20:1-11

SILENT PRAYER: *God is Spirit, and they that worship him must worship him in spirit and in truth.*

3. Thou shalt have no other gods before me.

There can be but the One Supreme Mind, "in you all, and through you all, and above you all." But it is possible for one with a theoretical understanding of the truth of being to have other gods. Some metaphysicians have other gods than the One God. There is the money god, the family god, the god of pride and ambition, and other deities of less degree. These often occupy so much space in the mind that the God who is Spirit finds but small place there. The one Supreme Good should always have first place.

4. Thou shalt not make unto thee a graven image, nor any like-

ness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Do not imagine God as having a material form, not even a limited idea in mind, nor location in substance, nor in conscious thought. God is Spirit—"without body, parts or passions"—transcending all forms and forces of man consciousness, both visible and invisible.

One would think it utterly impossible for a metaphysician to make a graven image of the God who is Spirit, yet it is possible. When we imagine God to be in any way limited in capacity we are making him material, that is, a "graven image." To think of God as present in some places and not in others gives him locality, which implies form and shape—a "graven image." If we fall short in any respect in realizing the meaning of the omnipotence, omniscience and omnipresence of Deity, we make a mental "graven image."

5. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and upon the fourth generation of them that hate me;

6. And showing mercy unto thousands of them that love me, and keep my commandments.

Do not worship or give power to erroneous ideas about God. God is *one*, and should never be imagined as duality. A departure of this unity from the Divine Mind leads to a consciousness of Spirit as cause and effect. Here the law of action and reaction holds sway. Sin is followed by punishment when the law is opposed, and rewards meted out to the good. This is the realm of the "jealous God"—the place where good and evil are warring one against the other. Avoid this consciousness and rest in the Supreme Bliss.

People ask how heredity can be true in mind. Bless you! it is only true there. Memory is necessary to heredity, and only mind remembers. Matter does not transmit conditions from body to body; it is *mind*, and only mind. Bodies are the ground in which mind sows its seed, and that seed is the thought, or word. "The seed is the word." Whatever the fathers think, whether it be good or evil, the

children bring forth generation after generation. This is an inherent law of being, and it perpetuates beyond the fourth generation in those who fail to change their minds. But through obedience to the Supreme Law, and *love*, the mind is transformed and mercy shown upon the redeemed body.

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Do not take away from the One Mind its true character, nor add to it that which does not belong to it. If you hold wrong ideas of God you will suffer the consequences in body and affairs. God does not punish you, but your own erroneous thoughts do.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labor and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

The sabbath day in mind action is that consciousness of completeness which should follow every declaration of Truth. The six days of labor are six degrees of realization which are revealed to the mental worker. When these steps have been taken, one should declare the work finished, and rest with the assurance that the law has been fulfilled and man's work completed.

The sabbath day is kept by the devout in dwelling in thought upon the *rest* that is now established in Divine Mind for all who believe in weariness. "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*."

SUNDAY, OCTOBER 26

COMMANDMENTS—DUTIES TO MEN

Scripture Text—Exodus 20:12-17

SILENT PRAYER: *The Divine Law is fulfilled in my understanding, and shall be carried out in all that I do.*

12. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Duties toward men and duties toward God go hand in hand. If men but knew it they could eliminate nine-tenths of their study and efforts to fulfill this law of righteousness, by establishing, first, a right relation between the individual and God.

Honor God and as the day follows the night you will honor your parents. Think of the loving Father always with you, and your mother will never complain of your ingratitude or lack of loving obedience.

Jesus said, One is your Father, even God. Spiritual man always recognizes God as his Father. This gives length of days in the land and eternal life everywhere.

13. Thou shalt not kill.

If we apply the same rule to this commandment that Jesus did to the seventh, we shall be guilty of murder if we in our hearts condemn to death any man or woman. It is quite common to hear the reader of the daily crime calendar say of some heinous murderer, "That man ought to be hung." Thus the murderous thought goes forth on the wings of that all-pervading thought-stuff in which we live, and may find lodgment in some susceptible mind and cause him to commit crime. Be careful what you think. That which is thought in the "closet" (secret consciousness) shall be declared upon the "housetop" (outer expression).

God is the life of all that lives. Whoever slays the temple of that life, with the thought that he is destroying life, is trying to kill God. "Who lives by the sword shall die by the sword." A destructive thought produces destruction in the one who generates it. "Thou shalt not kill," covers every phase of manifest life. If you want long life, protect the life about you in all its forms. Do not have anything to do with destructive thoughts in mind or in form. This carried to the ultimate will make you an abstainer from all animal food. It is the *thought* that counts. The destructive thought that goes out with the slaying of animals, and the

terror and fear of death that invisibly vibrates through the flesh, is what makes the eating of killed things dangerous. Thus man is bound to protect life in order to protect himself. You may not be cruel enough to kill even an oyster, but the accumulated filth of that little scavenger of the sea will protest in your stomach and help along your nervousness.

14. Thou shalt not commit adultery.

Everybody knows the effect of adultery in its mortal sense, and never has a race been found so degraded as to ignore its law. It is implanted in the innermost recesses of the human mind, and woe be unto him who transgresses it. It was not necessary to write a scripture to call men's attention to the mortal law—it is the spiritual law that needs attention. It is the adulteration of Truth that makes possible the sense adulteration. The mixing of the Absolute and the relative, without proper discrimination and classification, is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but mixed it with temporal authority and commercialism.

Thus adultery is a very widespread sin, and in sense understanding of the Law of Being man is not able to distinguish between the Absolute plane of consciousness and the relative. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman, and not one responded. Like he forgave this woman, the Lord forgives us our ignorant shortcomings, but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Jesus said that whoever looked upon woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp the Master mind had upon formative processes. The thought is of first importance in every issue. If one never thought evil he surely would never do evil.

15. Thou shalt not steal.

A mother whose son became a great thief admitted that before his birth she had often planned to take the

money she needed from her husband's pockets when he slept; but she said she never carried out her plan. She stole just the same, and her son committed again and again the acts which she merely conceived in mind. The one who plans crimes, yet never carries out his designs, is frequently the guilty one. The overt act may be committed by another who has no idea where the impulse came from that moved him to do wrong.

Theodore Parker said that if the good deacons who confessed their sins in prayer-meeting told the truth they ought to be sent to state prison. The fact is, there is slight difference between the men in the state prisons and those free on the streets. The human thought back of commercialism leads right up to stealing. Stealing is taking that which does not belong to you. Under the Divine Law, which is the only law, man has the right to use everything, but to possess nothing. Thus all claim of ownership is stealing in the sight of God. It is stealing to strive to get anything without giving an equivalent. If you make the getting of money a dominant object in your life you will eventually steal to satisfy it. Start with the proposition, "I am going to do the will of God," and your own will come to you.

16. Thou shalt not bear false witness against thy neighbor.

We bear false witness against our neighbor when we pass judgment upon him from the material viewpoint instead of the spiritual. The personality is but a very small part of the real man, and we cannot base upon it any true estimate of character. "Our neighbor" is not necessarily the one next door—our nearest neighbor is our own personality. We should be careful not to bear false witness against it. "Judge not according to appearance." Find the true spiritual estimate of yourself, and hold to it as the real.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

To covet a thing is to desire it regardless of whether

we are entitled to it or not. One who understands the law of absolute justice knows that disaster is sure to follow the possession of anything which has not been earned by the possessor. The one safe affirmation is, "My *own* shall come to me."

SUNDAY, NOVEMBER 2

THE GOLDEN CALF

Scripture Text—Exodus 32:1-8

1. And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

2. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron.

4. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt.

5. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, Tomorrow shall be a feast to Jehovah.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7. And Jehovah spake unto Moses, Go, get thee down; for thy people that thou broughtest up out of the land of Egypt, have corrupted themselves:

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt.

SILENT PRAYER: *The meditation of my heart shall be of understanding.*

The Scripture narrative is that Moses went up into the mountain again to get the commandments in more permanent form, written on tables of stone. This going up into the mountain to receive the Divine Law represents the high, exalted state of mind one must attain before the in-

spiration of the Spirit can be received. Talking with God is based upon mental laws, which, once complied with, make the communion comparatively easy. But the mind must be put in right order before it can receive the thoughts of the mathematical God. "God is Spirit, and they that worship him must worship him in spirit and in truth." When the mind of man is filled with thoughts of materiality it cannot receive the ideas of Divine Mind, which are spiritual. If you want to communicate with the Great Absolute you must fill your mind with absolute ideas, then like will attract like, and your thought will blend with the thought of God, and the son will understand the Father.

Everyone who desires to grow in Spirit should make daily pilgrimages to the mountain of solitude. It is not necessary to go out of your room, simply go up in thought. Go into the "silence," meditate, pray, affirm the presence and power of the Omnipotent Good always with you. This is a necessary mental discipline. A great preacher, Joseph Parker, said: "Every minister, every teacher, every believer needs periods of solitude and communing with God; away from the fray, the battle, the race, but receiving nourishment, nutriment, inspiration, comfort, and even words to express the divine thought. And coming back from the mountain of contemplation he touches life with a steadier hand, and does his duty with a completer obedience and more radiant cheerfulness."

But don't stay on the mountain top too long to the neglect of the thoughts below; for if you do, they will seek another base of inspiration and make it their highest ideal, instead of the Truth. This is the meaning of the making of the golden calf by Aaron, who represents the high priest of the intellectual consciousness. The ears represent the obedience and receptivity of the mind, and the giving to Aaron of the jewels of the ears means that the ideals were poured out upon the intellect and the intellect concentrated them into a state of consciousness on the natural (calf) plane. This is idol worship and results in the materialization of the whole body.

When the intellect is the center of consciousness, and all the jewels of the mind are poured into it, not only one, but many golden calves, or material mental structures, are built up and bowed down to. The greatest of these in our day is the calf of gold, around which the people eat and drink and play, oft proclaiming, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt." There is a very widespread idea that it is through the power of money that man is developed from ignorance to wisdom. On every hand we hear people talking of the great good they could do to the race if they only had money to carry out their plans.

This is worshiping the golden calf—making material things greater than spiritual. This idea must be ground to powder in the mind, as Moses ground the golden calf, before the true method will be put into action. God is your sufficiency, and if you are willing to obey his law the way will open to you and all your plans be worked out in just the right way, and money will come to you as servant instead of master. People who are striving to get money and then go into the Lord's work are worshiping the "golden calf." They are doubting God's providing capacity, and their ideas along that line will be ground to powder. The great work of the Lord has always been done by those who were willing in the beginning to serve, as did Jesus, Paul and the long line of reformers, whose only capital was the Spirit of God.

QUESTIONS

1. What does "going up into a mountain" represent?
2. Give the meaning of Aaron.
3. What do the jewels represent?
4. Give some of the ways in which men worship the "golden calf."
5. Should those who look forward to devoting their lives to God's work wait until they get money?

SUNDAY, NOVEMBER 9

BEGINNING THE ETERNAL BODY

Scripture Text—Exodus 40:1-13

1. And Jehovah spake unto Moses, saying,
2. On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting.
3. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil.
4. And thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5. And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle.
6. And thou shalt set the altar of burnt-offering before the door of the tabernacle of the tent of meeting.
7. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein.
8. And thou shalt set up the court round about, and hang up the screen of the gate of the court.
9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy.
10. And thou shalt anoint the altar of burnt-offering, and all its vessels, and sanctify the altar: and the altar shall be most holy.
11. And thou shalt anoint the laver and its base, and sanctify it.
12. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water.
13. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office.

SILENT PRAYER: *The Substance of my life and my body is spiritual and eternal, and I now claim this Substance in its wholeness.*

The Tabernacle represents the temporal body of man. "The putting off my tabernacle cometh swiftly" (II Peter 1:14). It represents the temporary body as the temple does the regenerated, permanent body. In the wilderness of sense man worships God in a tent, or temporary, transitory state of mind, which makes a perishable body. Yet in this flimsy structure are all the furnishings of the great temple that follows. The outer structure was cloth, but the altar,

laver, candlestick, ark of the covenant, and all the inner utensils were of gold and silver and precious woods. This means that the central functions of the body are enduring, and that it is the fleshly covering that is so perishable. When the Lord commanded the building of this temporary structure there was a promise of a permanent one. So the body of every man is the promise of an imperishable one, even the body of Christ.

The setting up of the tabernacle means the establishing of a new state of consciousness. Man builds his own mind, his character and his body—God furnishes the design. The tabernacle was built after the “pattern shown in the mount” to Moses.

The first step toward the building is the giving of gifts (Ex. 25:1-9). A great variety was called for, and those too poor to give jewels, gold, silver or bronze, could give spices, oil, skins, or linen, or help cut the boards. The gifts must be willing ones from the heart (Ex. 25:2). We are here shown that we must give up the material ideas of value before we can build the spiritual. But these material ideas have back of them the substance which is converted into the new. Nothing is lost in the divine economy. Every experience leaves its form in the soul, which in the divine alchemy, may be converted into gold for the tabernacle.

“The first day of the first month” means that you shall begin right where you are.

“The tabernacle of the tent of meeting” means that a definite point shall be established in consciousness where we tabernacle or *dwell* in the Universal Substance of Being, which moves as a tent wherever we go.

“The ark of the testimony” is the remembrance of God’s promises, which are sacred and peculiar to each soul. No human hand is allowed to touch this ark of the covenant. In it we have stored that indefinable “spark” which links us to God. No human thought should enter its sacred precincts, which should be kept veiled from all eyes.

“The table set in order” represents a definite arrange-

ment of thought in communing with the Spirit. This table had upon it two gold dishes, upon each of which were piled six loaves of bread; which means that we should realize that the substance of Spirit perpetually supplies the twelve faculties of mind. The candlestick and its seven lights are symbolical of the Divine Intelligence which lights the seeming darkness within.

But this temple was to be the inheritance of those who were faithful. Faith must also become substance. Before we can enter into the consciousness of an eternal body we must vitalize with our concentrated thought every part of the temporal body in its inner processes. The table that was to be set up represents the orderly appropriation of the daily needs, and the bringing in the candlestick and lighting the lamps thereof, is the establishing in the inner consciousness of the Divine Intelligence.

The golden altar for incense, the altar of the burnt offering, etc., are the establishing of permanent resolutions of purity, and covenants with the Higher Law of obedience and conformity thereto, though it cause daily sacrifices.

The laver with water therein is the word of denial ever at hand ready to cleanse every impure thought that comes into consciousness.

The court round about is the outer realm of thoughts which have not yet been spiritualized.

"The anointing oil," is the thought of love, which is poured over all, making it holy or a perfect whole. "Love is the fulfilling of the law."

The bringing of Aaron and his sons to the door and washing them with water means that we shall declare *Spiritual Strength* as the presiding, directive power of this new state of consciousness—not a mere animal strength, but a strength washed clean and purified from all the grossness of sense. This declaration of Strength is absolutely necessary to the permanency of our tabernacle. Through it there is an abiding thought action set up that continues while our attention is elsewhere. Aaron continues to "minister in the priest's office."

QUESTIONS

1. What does the "tabernacle" represent?
2. Give the meaning of the "setting up" of the tabernacle.
3. What does man have to give up when he builds the spiritual body?
4. What does the "ark of the testimony" represent?
5. Give the meaning of each of the tabernacle utensils.

SUNDAY, NOVEMBER 16

SPIRITUAL FOOD

Scripture Text—Exodus 16:4-15

4. Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not.

5. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt;

7. And in the morning, then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us?

8. And Moses said, This shall be, when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah.

9. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah; for he hath heard your murmurings.

10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of Jehovah appeared in the cloud.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp.

14. And when the dew that lay was gone up, behold, upon the

face of the wilderness a small round thing, small as the hoar-frost on the ground.

15. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

SILENT PRAYER: *I am the living bread which came down out of heaven.*—John 6:51.

According to the record, the children of Israel wandered in the wilderness for forty years on their way to the Promised Land, although the journey might have been easily accomplished in forty weeks. The reason is given in Deuteronomy 8: 2, 3:

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

When under spiritual discipline we should accept without murmurings whatever comes to us, and try to find the mental cause. We do not go direct to the Promised Land, because we are ignorant of the law of existence. We attribute it to a physical instead of a metaphysical basis. We try to solve the problem of life in material ways instead of spiritual, and thus continually fall short. So we wander to and fro, here and there, searching for a way out of our difficulties, yet ignoring the only way, which is an adjustment of our thoughts to Divine Mind. The soul of man is a mental thing, and its growth depends upon spiritual food—thoughts and words of truth.

The Lord is really striving to make himself known to our confused thoughts, and when we cry out in our sense of lack there is an invisible outpouring and temporary satisfaction. We are not always aware of the source, but we know that we have in some unseen way been fed inwardly.

When we have perceived the fullness of strength which

is ours in Spirit, we then have to deal with a wilderness of earthly thoughts which are opposed to or at enmity with this truth. These bodily thoughts tell us that there is weakness, that they are starving. They murmur against the Truth and the Word, and long for the fleshpots of Egypt. They want a more visible manifestation of the strength of Spirit.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or no." This rain of bread from heaven is the descent into consciousness of ideas that take form in body and actually feed the flesh man. To eat of the quails in the evening is to realize that strength is not material, that it rises above physical law and soars into the higher atmosphere of the Spirit. No matter what the labors of the day have been, go to sleep with this realization in mind, and you will never suffer from fatigue. The manna in the morning is the realization that the Divine Substance is everywhere present, in every part of the consciousness, in the wilderness, the confusion of sense, as well as in the harmony of Spirit. "In the morning ye shall be filled with this bread, and ye shall know that I am the Lord your God."

When you wake in the morning, lie quietly and realize the Divine Substance; then see it through your imagination in every part of your organism. Fill yourself full of it before rising, and the day's work will be a joy. Remember that it is strength from the Lord. Let no thought of personal selfishness enter in. Do not try to gather more than you can use with the idea that you can store it up; it will spoil on your hands if you do.

When we are obedient to the Divine Law, having cast out of our minds all error, the heavenly substance will be ours consciously all the time. But we shall not attain this condition by murmuring against the law, nor calling blindly upon the Lord. We must patiently and earnestly strive to overcome our errors, our sins, our shortcomings. Then the

Word of God will create in us a new man, and we shall know that there is a life and substance of an abiding nature, which Jesus Christ manifested, and of which we can also partake through him.

QUESTIONS

1. Why does man make his way to Spiritual Consciousness slow?
2. What kind of thoughts should we watch?
3. What does the rain of bread from heaven mean?
4. What does manna represent?
5. How shall we have a daily realization of this spiritual food?

Laid on thine altar, O my Lord Divine,
 Accept my will this day for Jesus' sake;
 I have no jewels to adorn thy shrine,
 Nor any world-proud sacrifice to make;
 But here I bring within my trembling hand,
 This will of mine—a thing that seemeth small;
 And thou alone, O God, can understand
 How, when I yield thee this, I yield my all!
 Hidden therein thy searching gaze can see
 Struggles of passion, visions of delight,
 All that I love, and am, and fain would be—
 Deep loves, fond hopes, and longings infinite.
 It hath been wet with tears and dimmed with sighs,
 Clenched in my grasp till beauty it hath none;
 Now from thy footstool where it vanquished lies,
 The prayer ascendeth, "May thy will be done."
—Anon.

"The toxin of fatigue has been demonstrated, but the poisons generated by evil temper and emotional excess over non-essentials have not yet been determined, although without a doubt they exist," says Metchnikoff. Poise of mind tends to normal action of all the bodily functions. Self-control as regards the emotions is largely a matter of habit. You can acquire mental poise if you will to do so, and there is no doubt that it will promote health and long life.
 —Health.

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still and know that I am God."

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CLASS THOUGHT

October 20 to November 20, 1913

Held daily at 9 p. m.

*The fearlessness of Infinite Innocence and Love
dwells in me.*

PROSPERITY THOUGHT

October 20 to November 20, 1913

Held daily at 12 m.

*I Have Faith in the Unfailing Source of Omni-
present Supply.*

PROSPERITY THOUGHT

"I have Faith in the Unfailing Source of Omnipresent Supply."

So great and inexhaustible is the bounty of the everywhere Giver of all Good, that to him who has eyes to behold and faith to appropriate, it becomes an unfailing Source of Supply.

Jesus the Christ-man understood this when he said, "As thy faith so be it unto thee," "Pray as if ye had already received and ye *shall* have."

The difference between the Christ-man and the sense-man is, the latter narrows his measure of resource to forms of matter, while the Christ-man conceives of the Substance out of which all things come forth.

The man of dominion is the man of true ideas.

Omnipresent Substance is plastic to the moulding touch of thought and faith, and responds to our lightest word.

The munificent Giver withholds nothing from him who comes in the name of "Son" and "Heir" and claims his Christ-portion. It is the Father's good pleasure to bestow upon the Son all things.

The consciousness of Infinite Resource, and its affirmation, go hand in hand. "Faith without works is dead."

Those who do large things in the financial world have the courage to launch out with faith in the money-producing power of the idea which they have in mind. Those who demonstrate the resource of the Spirit should have even a larger faith in the producing power of the Divine Idea of plenty which they hold in mind and speak into manifestation. Thus the concept of Divine Mind as the storehouse from which man may draw for all his needs, must be followed by the affirmation of the *now fulfillment* of the Law. This will bring it into manifestation.

"I have faith in God as the Substance of All Good. I have faith in that Substance here present and now manifesting in all my affairs."

RENUNCIATION

Offering up Isaac

EDNA L. CARTER



THE Israelites as a nation typify the people of God who are to consecrate themselves completely and inherit the promised kingdom. Describing these chosen people of the last days, Peter says that they are "a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Unbelief and indifference keep many from preparing themselves for citizenship in the holy nation, or qualifying for the blessing of the kingly priesthood. "Kings and priests unto God" are not made without faith and faithfulness. But those who discern their possibilities in Christ Jesus are eager to know the way to abundant entrance into the kingdom, and are earnestly trying to learn and to meet the requirements for the priesthood, or whatever the place may be which they are to fill in the Christ Body.

One of the first qualifications is meekness; a willingness to serve rather than to be served; to be last instead of first. "Whosoever will be chief among you let him be your servant." This is one of the deepest secrets of spiritual attainment. It is a secret because it lies so deep that it is usually overlooked.

Another requirement is separation. The Israelites were not allowed to become entangled by marriage, or in any other way, with the nations about them. They were a people set apart to their God, the one God; and everything that would tend to draw their minds from him was strictly forbidden. They were not permitted to fall in with heathen customs lest they bow down to false gods. As the Lord said to the type, so he says to the antitype, the present chosen generation, "Come ye out from among them and be ye separate, *saieth the Lord*, and touch not the unclean

thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, *saith the Lord Almighty.*"

This separation is accomplished by spiritual education. We are educated out of certain ideas and customs, and fellowship with them dissolves in consequence, as in the case of a young man and woman whose engagement was broken off. A friend asked the young man which one broke it. He said, "Neither. She told me what her clothes cost and I told her what my income was; then our engagement began to sag in the middle and it gradually dissolved."

We get light concerning God as our health, and as faith and knowledge grow, we become more and more separate from that world which believes in material remedies. We find ourselves drawn to others of like faith, and we build up a world of our own entirely different from that of people who depend upon doctors and drugs. It is not an arbitrary separation, but a natural consequence, according to the law of mental action, like attracting like.

We learn also that God is the Source of our supply, and here again are set up a new train of ideas that draws and separates us from the world about us, which is wholly commercial and material in its ways. And again it is a separation produced by the law of mind.

As spiritual education proceeds, it takes in more and more every phase and department of life. Eating becomes a matter for the exercise of spiritual wisdom and judgment, and an early step after Spirit begins to take the reins of appetite is abstaining from flesh food, making still another point of separation from the world. We no longer care to feast with those who live after the flesh, and they who give themselves up to the sense appetite do not desire our fare, so again we see that the separation is more than the will of an arbitrary God, or the selfishness of individuals.

We find the separation already quite marked, and if we progress, we will see it in many things where we probably do not now suspect that it is working.

One of the most necessary places for this separation

from the world and its ways to be manifest, that we may not be hindered in our spiritual ongoing, is in the matter of funerals. We know that the great problem before us is the demonstration of life, and if we are to succeed in making the demonstration we must be wise and give our whole thought-force and substance to life, and not any of it to death. Jesus illustrated this when he said to the young man who wanted to bury his father, "Let the dead bury their dead. But come thou and follow me."

So in the world's custom of having funerals, we shall find the law of separation at work as people become educated in the value of life, and the power of thought to bring life or death. They will not go to places where dead bodies are used to draw people together. Jesus said, "Where the carcass is there will the eagles be gathered." Vulture thoughts are present at funerals. In the custom of funerals, death is emphasized as a great fact, where as without this custom the dead one could be buried quietly without drawing the attention of the community to another victory of the "last enemy." This custom of the world has so many objectionable features that one scarcely knows where to begin to name them. But many people intuitively feel it is not a fit place to be, and they go only under the spur of what they have been taught to consider a duty. A certain class of funeral goers are there merely from morbid curiosity, and their presence adds greatly to the demoralizing effect. Take away those who go from a sense of duty and those who go from curiosity and there would not be many left. The great need is education. Those who go from a sense of duty should be freed from the bondage of that idea and taught that their duty is first to God; to do only the things that make for life and that help to build up the life consciousness.

It is not intended here to discuss what should be done in case of death and burial, but spiritually wise ones would certainly not have a public funeral, open for all the curious, gaping crowd to come. And it should certainly be understood that no one was expected to come against his will and

*You are naturally very courageous.
Prove it by affirming.*

The fearlessness of Inf-
nite Innocence and Love
dwells in me

higher feelings. Only those who can be of help should go, and but very few are needed. They and they only should know the time of burial, and be present to sustain and comfort the mourning ones. And they should do it naturally and simply, without thought of the forms of funerals. Singing distresses the ones bereaved, and works on their feelings until they cannot restrain their tears. The object of funerals seems to be to get the mourners worked up as much as possible, and some people go away disappointed if the affair is quiet, without scenes.

The true way, of course, is to do away with all necessity for burials, and it is this goal we are striving for, instead of negatively giving up to the idea that death is necessary. Therefore, it is not wise to give time and attention and thought-force to the consideration of death, or any of its accompaniments. It is mentioned here only because some of the Lord's "little flock" sometimes feel forced against their will and better judgment to attend a gathering about a dead body, to listen to songs and prayers and talks, and a general program of entertainment for the morbid. In this, as in everything else, the true Israelite should hold to his Christ freedom and not fall in with the Gentile funeral custom.

No one comes up into the understanding of God as health and supply without education. Much time and effort are spent teaching people to do the things consistent with truth, such as looking to God for health and supply, and abstaining from flesh food. Nothing is more important for life and health than that the Lord's people should be educated out of the world's funeral habit. We are indeed, as Peter said, "A chosen generation, a royal priesthood, a *peculiar people*." We do differ from the world about us, and will do so more and more until we are completely transformed from the worldly environment to the Christ kingdom.

In this transformation some things are given up easily. But many things are so woven into the personal love that separation from them is sometimes like giving up life itself.

We read the familiar story of Abraham's testing, when the Lord called upon him to give up Isaac, and it seems only ancient history to us when the truth is, it is present history, and our own history at that. No one can win the riches of the kingdom and the possessions of self at the same time. The Christian life is a life of renunciation. This is not pleasant teaching to the ears of those still in self-love, but it gives a glad sense of freedom to all who are tired of the bondage of self. Good news it is to those weary of the burden of self-providing, self-protecting, self-seeking in all of its aspects, to know that One has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Self is the only thing that makes men labor; it is the only burden in the world, but it takes so many forms that burdens seem endless. And the difficulty is that we so seldom recognize just what and where the burden is. Usually it seems something in the external, but when it is traced back to its source we find it in self. It may have become objectified, but the outer form of it will dissolve when we find the inner cause, the state of mind which produces it. Always it has its root in self. The reason the commandments, such as "Seek ye first the kingdom of God and his righteousness," are such a blessing, is that they turn the attention away from self and help to establish a new state of consciousness where Christ instead of self is Lord.

The offering of Isaac is a daily occurrence in the life of everyone who would be separate from self and the world, and consecrate himself wholly to the Lord. The record does not say that Abraham wept and wailed and protested over his sacrifice of Isaac. He obeyed promptly every step of the way, and there was evidently no withholding, else the Lord could not have approved his faith. This is such an important lesson for every overcomer. Do we resist and argue and rebel against the Spirit when tests come, or do we promptly bind our Isaac with strong words and true, and offer him cheerfully? Maybe the thing to be given up is some worldly custom which a man-fearing spirit in us refuses to cease following. Or it may be some idol of appetite

that the sense man loves too dearly to let go. Numberless as the desires of personal consciousness are the things it cherishes.

Sometimes the idol is not harmful in itself, but is made error by the subjective personal love which clings to it. In such a case when the relinquishment is fully made in mind, the sacrifice is counted as complete, and the thing we have loved is restored to us freed from hurtfulness by the elimination of the selfishness which was overcome in the test. It was so with Abraham. It is always so with us when we are obedient every step of the way.

The Truth is something more than a pleasing philosophy to think and to talk about. It is powerful, and we should not be surprised when, after holding it in mind, it comes out into the external of our lives sweeping before it everything not in harmony with itself.

And why should we fear the changes our God, in acceptance of our consecration, makes in our occupation, manner of living, customs and habits, since he is Good, All-Wise, All-Powerful? Shall he not do what he will with his own? We are his, for "It is he that hath made us and not we ourselves." We are his because he has redeemed us. "Ye are not your own, for ye are bought with a price." And when we have awakened to these facts, and in addition have consecrated ourselves to him, we have no reason for setting up a petty, personal will against his great love and wisdom, but are under obligation to make our will one with his, that he may be glorified in us.

The objection to conforming to usages that have become dead to you, is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible Society, vote with a great party either for the Government or against it, spread your table like base housekeepers, under all these screens, I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life.—*Emerson*.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

I have come to the firm conclusion that the Bible is the only authority. I liked the tone of your writings except its cock-sureness. I have hoped for some one fitted to give us a New Thought movement that should show the church how she is neglecting her true riches. I had hoped Unity might be that movement, but I find I am mistaken. You do not believe in the personality of God, the reality of sin, the atonement; you do not accept the authority of the Bible and so reduce authority to the judgment of the individual. * * *

We would call your attention to the fact that, in placing authority in the Bible, you have not removed your difficulty, but only changed its position. You are still face to face with the fact of reducing "authority to the judgment of the individual," for you, and every other individual, interpret the Bible according to your ideas, and so we have hundreds of sects, all sure of their "Bible authority." This is unmistakable evidence that we must have something more than a book, and the understanding and judgment of man to guide us into Truth, so we gladly accept the words of Jesus showing that all authority and guidance are in the Spirit of Truth. It is not safe to accept any man's interpretation of Scripture. Only the Spirit of Truth is able to open up the meaning of the types and parables that reveal the true meaning of the atonement, salvation and all these vital subjects. Without the Holy Spirit as authority, the Scriptures are read in the letter, and "the letter killeth." When all people look to the Holy Spirit as the one infallible guide and authority, then they will see alike and the many sects will be no more. But so long as people persist in giving their idea of the Bible as authority, so long will there be divisions and lack of spiritual unity.

To be "cock-sure" that one is right, he must look to the Spirit and not the letter. He must base all his understanding on Principle, and then he will be as sure as the

boy working out a problem according to the principles of mathematics. So we study God as Principle and not as personality, and find him to be omnipresent, omniscient, omnipotent. He is also All-Love. On this foundation we must build all our Scripture interpretations or fall into "the letter" which denies these principles.

We are not "New Thought" people, but Christians. Our work is called Practical Christianity because we seek to apply the truths that Jesus taught to relieve men of sin, and the sickness and pain and death that result from sin. When we say that sin and its effects are not real, we mean that they are not eternal, but temporary, possible of change. They do appear, but Jesus told us not to judge according to the appearance. Knowing God as Principle, eternal, abiding, omnipresent, we know that nothing contrary to his character can be real in the sense that he is real, for he is all that really is. Everything else that appears is merely some wrong relation brought about by man's limited concept of God, and it can be adjusted and made right through the knowledge of the Truth about God, and our relation to him as his offspring. What we are and what we appear to be are directly opposite. Again we do not judge by appearances, but seek that sonship which Jesus came to reveal to us, and so we affirm it regardless of the seeming reality of sin. This is the truth as it is in Christ Jesus.

Men have believed in an atonement which they have formed in their own minds by reading the letter of the Bible, and accepting it as authority. The Spirit of Truth alone can reveal the true meaning of Jesus Christ's mission and work. The old idea of the atonement has not taken sin, suffering and death out of the world, so it must be that it falls short of the truth. Spiritual understanding of the atonement shows the way to deliverance from sin and all its effects, and in proportion as people understand, and have faith in Jesus Christ as their actual Saviour from sin, are they free from appetite, passion, jealousy, prejudice, and from every selfishness, and health results. The ultimate of this knowledge, and of daily practice in overcoming, will

be a new race that will not reap sins' wages, death, but will demonstrate eternal life, the lifting up of the whole man, Spirit, soul and body, into the Christ consciousness of oneness with the Father.

* * * *

I am a minister with full college and seminary training. My position in this large church testifies to my ability as a pastor and speaker. But day by day I have been finding that my beliefs are so far from the old conception that I am seriously questioning whether I ought to stand as the minister of the old beliefs, while preaching the new largely. Again, my church has a strong "old theology" element. I do not want by my preaching to bring about a break in the church. I know full well that sides in belief would be taken to the detriment of old theology. But am I doing right in assuming to be the pastor of a church where there are honest people with the old conception, expecting that doctrine, and not receiving it? Day by day my position in the matter becomes more distasteful to me. I will have to break away and come out fully into the open, where I can preach to those who want to hear the truth, and thus give the old theology element their desire to hear their doctrine.

Can you inform me of a way to enter the field? I believe there is a work to do. The people are hungry. Any suggestions you may care to give will be thankfully received. My position has been and is slow torture. I long to fully break the chains. * * *

We judge from your letter that the Truth as it is in Christ is what you want to teach, and we would say to you that the place to begin is just where you are. Speak the Truth fearlessly and let God take care of the results. You have nothing to do with consequences. Your part is to obey. If it splits the church, well and good; for all the old creeds and dogmas and forms and ceremonies that have been built up in the name of Christianity, during the past ages of ignorance, must be broken down and swept entirely away, that Christ may be all in all.

If you declare the Truth in the name of Jesus Christ, those in your congregation who are ready for the Truth will stay with you, for many people are ready for the light, and only need to have it shine upon them to welcome it gladly.

It is very evident that the Spirit is calling you to a definite spiritual work, and has placed you where the op-

portunity is all that could be asked. Take advantage of it and bless the Lord for his favor.

* * * *

Your article in the September UNITY regarding marriage has interested me very deeply. I understand now the unconscious longing I have had for a man who embodies the qualities I infer all UNITY men must have. The usual standard of life with men is on so low a plane, and of so sensual a character, that it has given me a distaste for men in general, yet always within my mind was a vague idea of a man who would be everything desirable to me. * * *

Do not expect to find a man already perfect. The true marriage calls for love and patience in helping each other along the way into spiritual consciousness. You will need to be as patient with him as he with you.

The mere fact that a man was a Unity man would not be proof sufficient that he was the man for you or that he was ideal for anyone. People who are in the Spirit find that they have a great deal of overcoming to do, and Unity people are no exception. The more fully they give themselves to the Christ teaching, the more fully are their lives given to overcoming, and those who are not one with them in the overcoming life would be disappointed instead of satisfied.

A thought like this will help you:

"I place myself and all of my affairs in the care and keeping of my indwelling Lord. He draws to me that which is mine under the Divine Law, and I wait patiently the fulfillment of that law."

* * * *

Overcoming the idea of age is something each must do for himself. It is a false idea that has been fostered by the race in its ignorance. Spirit does not age, nor do his creations. He does not know time, because there is no reality in it. It is a mere conception of the mortal. Old age and death must be overcome, for the mere healing of the body for a little while does not satisfy.

Those who would overcome the delusion of old age must go down into the subconscious with the Word of Truth and deny and wash away all false beliefs about senility and

increase of years, and affirm the Presence of eternal Life and Strength and Youth.

* * * *

God's Spirit dwells within each and every one of us, and is the inexhaustible Source of every good that we desire. Every one has to work out an individual demonstration of the perfect Law. God is the same yesterday, today and forever. It is not beneficial in any way to realize other people's troubles as our own. Such human sympathy hurts us, and does them no good. It is our mission to declare the Truth for them, and to lead them through the power of the Word to the one Source, that they may realize that they are not dependent upon any one but God for their supply and support. This is not done through weak sympathy, but by holding them in thoughts of strength and wisdom and love and power and plenty—by knowing that they are the very substance of the thing they want. We deny away the nothingness of error, and affirm the *allness* of Spirit—the Good.

Many are saying at the present time, "I should like to see a Master." They have read of masters being wonderful men, possessing knowledge and power so wonderful, that they will run from far or near to see such a one; but when they see him they are as disappointed as was the aristocratic lady who became interested and charmed with the writings of Emerson. She attired herself and drove up in her elegant carriage to meet that great man, and when she arrived, she saw a man with a black pipe in his mouth, scratching his back against the gate post; she thought of course that this man was Mr. Emerson's servant, and addressed him and talked with him accordingly, but he proved to be the great Emerson himself.—*Bible Review*.

The tumult and the shouting dies—

The captains and the kings depart—

Still stands thine ancient sacrifice,

An humble and a contrite heart.

—Kipling.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Matt. 16:17, 18.

One of the first evidences of the great spiritual power now coming to the human race, was a wide-spread interest in the healing power of God. This interest has steadily grown, and with the study of God as the health of his people there has come an understanding that he is also their prosperity, their peace, their freedom; in fact, all of those things which have been considered apart from God, have begun to show forth the glory and the help of Omnipresence. Now there are many people in every land who are learning to live in harmony with the Truth that in God they live, move and have their being, and, consistent with this truth, they depend upon his free-flowing, perfect life for their health, and upon his substance for their supply. They look to his wisdom for guidance, and to his love for peace and safety. In nothing do they recognize separation from him.

We teach this great truth, and the following letters bear evidence of the power of the spoken word of truth to quicken the minds and bodies of all who receive that word in faith:

HEALING

Fairfax, Minn.—My wife was at the hospital for the insane for fifteen months, and as soon as you commenced to treat her, she got better. Now she has been out of the hospital nearly a month. May God bless your good work is my prayer.—*E. W. W.*

Hazelhurst, Miss.—I am most happy to write you of the recovery of your patient I wrote you about some time ago. My father is able to be up and going around, though the doctors assured us he could never be up again. I am a firm believer in prayer, and I do know my feeble prayers have been answered more than once, and I feel confident my father was spared through the prayers of good, true

Christian friends. I thank you more than I can tell, for we have once again a happy home. It was thought father had cancer of the stomach, but I think all traces have been removed by the hand of a just and good God. May your prayers have lifted the burden from other hearts as it has from mine,—*Mrs. W. D.*

Highland Park, Mich.—It is with a grateful heart that I write these few lines to thank you for the many benefits that my husband and self have received. First, I have been compelled to wear eye-glasses since I was twelve years old, now I am forty-six. I started to treat myself last summer with Divine Love and first left my glasses off around the house, then last December I left them off for all time and have not had them on since, and I can read the finest print and thread a needle as good as any one. This I think is a great demonstration of God's Divine law. I am also going through the change of life, and with the help of God have been able to keep perfectly well. My husband met with an accident, smashing one of his toes. He could hardly walk; he thought he could not go to work next day, but I treated it good, using the words, "The healing, purifying, vitalizing power of the Holy Spirit is upon this foot, taking away all the pain and bruise and leaving it perfectly healthy and well, in the name of Jesus Christ," and he was able to go to work next day. It was remarkable how quickly it was healed. Today he said it is quite well, and this is only five days since the accident happened. We both feel so happy since we learned to know UNITY.—*V. B. G.*

Sweetwater, Texas—Please accept our sincere thanks for all you have been to us in presenting the Truth and helping us to know how to apply it to ourselves. We have been helped in many ways since we began reading UNITY. Mr. R. has a good position and just the work he likes best to do. I have been healed of constipation and other ills. My daughter is about well of her kidney trouble, and her general health is better.—*Mrs. B. F. R.*

Willows, Cal.—I am writing you tonight to tell you that I am healed of that dreadful throat trouble I had. When I asked you to treat me about a year ago the doctors had treated me for over ten years, and I kept growing worse until I saw there was no hope for me in medicine. I was like a drowning person grasping at a straw. I feel that I have just begun to live, and I want to praise God every moment of my life for his goodness to me. You may discontinue treatments for me.—*A. M.*

Chicago, Ill.—Two years ago two specialists said that I had a good sized stone in the bladder. About two months ago I asked your society to treat me. One month ago I had an X-Ray picture taken showing a stone the size of a bean. Last Saturday I had another taken and there was no stone there. Find thank offering herein.—*J. L.*

Globe, Ariz.—Tongue cannot tell how thankful I am to you and to God for my son's speedy recovery. I wrote you to treat him for a gun-shot wound, he received accidentally. His leg did not swell any to speak of, and he never had one bit of fever. He has surely been blessed. This happened seventeen days ago, and he can walk without a crutch around the house. The wound was twelve inches in length.—*Mrs. L. E.*

Redondo Beach, Cal.—Please discontinue treatments for "oak poison." My face is entirely healed, and I am well.—*Mrs. E. J. F.*

Manitou, Colo.—I am writing to thank all and give praise for the prayers and help through the power of God which we have received since I wrote to you asking treatment for my boy. He is restored to perfect health and is rapidly gaining his strength.—*Mrs. M. E. D.*

Washington, D. C.—I am writing to tell you how much better my little nephew is for whom I asked prayer. He is able to walk, has taken off the jacket. He had a spinal trouble.—*Mrs. H. A. S.*

Stockton, Cal.—I am glad to report that I am greatly improved in general health, have laid aside my glasses after wearing them constantly for over ten years. I am reading your splendid magazines and derive great help from them, and am beginning to realize the statements of Truth and the help and inspiration of being associated with your organization.—*Mrs. K. E. T.*

Washington, D. C.—I am able to report great improvement in the condition of my brother whom you are treating for insanity. His mind is now perfectly clear and his physical condition is much improved.—*Mrs. I. S. K.*

Long Beach, Cal.—We are thankful for the healing of our little boy. When we telegraphed you Saturday evening his fever was 103 and his pulse very rapid. Sunday evening the fever left him entirely and he was as well as ever, and is now as though he had not been ill. We are inclosing a thank offering, and thank you again for your blessed work.—*Mrs. G. R. D.*

Roswell, N. M.—I wish I could write in words the change that came over me when you began to treat me last month. I was a new woman. God bless you.—*Mrs. W. P. C.*

Seattle, Wash.—Four days after I sent you my letter I was up doing my own house work. I trust that all may receive blessings as I have, and I thank you kindly for helping me to realize that the Father and I are one.—*F. B. R.*

Arvada, Colo.—I must write and tell you how I am progressing. My hip is much better and I can hardly realize it. The other trouble has left me, and I am very grateful.—*Mrs. C. D. W.*

Winnipeg, Man.—Miss B. was stone deaf and received relief immediately on telegraphing to Unity. I am also receiving great help

and assistance in my work, and cannot refrain from telling of the exquisite peace which came over me on taking the nine o'clock thought with our new thought, "I am now secure," etc., and ever since it is a pure delight to me to have this safe feeling.—*E. S. L.*

Little Rock, Ark.—About a month ago I wrote you, asking for treatment for myself. The pain and fever left me the same night I sent you the letter. I am up out of bed, doing all of my work. I thank God and I sincerely thank you for your prayers.—*Mrs. E. W. B.*

Oakland, Cal.—I am so greatly improved that I consider myself entirely well of the monthly disturbance. I am so grateful to you all for your help, and the belief has made my outlook in life so different. It brings the good so close, the feeling of ever present help.—*S. M. S.*

Valdosta, Ga.—Several months ago I asked the Unity Society to treat my son for epileptic fits. He has regained his normal health and has been able to work now for two months or more. He has been wonderfully blessed, and I am more thankful to Unity for their aid than I can express in words.—*J. J. F.*

Atlanta, Ga.—I wrote you several months ago for treatment for catarrhal deafness and a position. Am pleased to say the deafness left and I had two temporary positions. I am thankful for everything.—*Mrs. F. M. H.*

Brooklyn, N. Y.—I wired you last Sunday to treat me for quinsy, also in behalf of a friend who was suffering from hay fever. I thank you for the help, which while not immediate, is nevertheless permanent, in my case.—*E. M.*

Redondo Beach, Cal.—Please discontinue treatments for the growths on my neck. They are entirely healed and gone. They began to get better the next day after writing to you for treatment, before the letter had a chance to reach you.—*C. M. C.*

Billings, Mont.—Words are so inadequate when it comes to expressing the thankfulness I have felt for the help received during my recent illness and since my thorough recovery. When my sister wired for treatments (I had diphtheria) I was very uncomfortable. Before your message reached us two hours later my fever had left me and I sat up. Never before had I so realized the Divine Presence and its protective power. I was deeply conscious of this presence which enveloped me so completely and oh the sense of peace and security I felt! Verily, "Under his wings shalt thou take refuge." My sister did not contract the disease as people had prophesied. With the inclosed accept my appreciation for the help offered.—*C. E. N.*

Ocean Park, Cal.—I bless the day that I met the good woman who told me about UNITY. My health is simply perfect now, the first time in twenty years. I had grown so accustomed to feeling badly that I had ceased to notice it unless especially bad. I have

such a peaceful feeling now. My husband went to work three weeks ago at quite a good position, and last week he had the promise of a very fine position to begin in about four or five months, and he will not have to work on Sundays then. But best of all my husband is cured of the drink habit.—*A. B. B.*

PROSPERITY

Eastern, Canada—You may discontinue the prosperity treatments that I asked you for some time ago. I have been helped wonderfully. When I asked you for help I was not making enough money to pay my bare living expenses and was away in debt. About three weeks later I was offered a position at a small salary to begin with, and took it, and when I got my check it was much larger than I had expected to receive. I am thankful for the demonstration of Truth.—*L. H.*

Lawrence, Kan.—I wrote to you some time ago for help and physical and financial betterment. Today I rejoice and praise the Lord for better health, a good position with a possible increase in salary. Everything is progressing nicely and hopes are being realized that I once thought would never come to pass. I am so glad that I found you, for you have helped me wonderfully.—*E. P.*

San Jose, Costa Rica—I recently wrote, asking you for prosperity treatments. I was in debt at the time several hundred dollars, and did not know where the money was to come from to meet the bills which came pouring on me. I am glad to say that my affairs have assumed a more encouraging aspect. I have paid off the greater portion of my debts. This I have been able to do by receiving unexpected sums of money. Truly I have realized God's law of abundance working in all my affairs, and I find it sweet to trust God. I take this opportunity of thanking you for the spiritual help rendered me.—*T. H. S.*

Los Angeles, Cal.—Some time ago I wrote you, asking treatment for myself and husband, also prosperity treatments. My husband has entirely stopped drinking and is coming into the Truth. My health is better. The month that you gave the prosperity treatments was the best month financially that we have had for years. We are very thankful for the light that we have received.—*A. F. S.*

Phoenix, Ariz.—Through your help we have sold our ranch property.—*Mrs. H. M.*

Chicago, Ill.—Sometime ago I wrote and asked help for my son, who had been out of work for nearly two years. I worked hard to help him, and thank God, for help has come. He went to work Tuesday and got just the kind of work he has been wanting. We are so thankful.—*M. C. B.*

Everett, Wash.—Some six months ago I wrote you for treatments

for the sale of our ranch, and now I am very glad to say to you that you may discontinue the treatments, as we have sold the ranch and have bought us a home in the city.—*L. A. O.*

Spokane, Wash.—About two months ago I sent to you for help in a financial difficulty. The problems are being solved very naturally and beautifully. I have had left me an inheritance from my grandfather which I did not know he possessed. A part of it is coming in time to meet my present need. That is the smallest part, for my own understanding has been so quickened that life is a continual cause for thanksgiving to me, and I feel that this last is the greater blessing, because now I know the unity of man with God.—*A. A.*

Battle Creek, Mich.—I asked for help in selling our home a few weeks ago. I am glad to say it has just been sold and I thank you so much for all your kind words and help. Inclosed is another gift to help along the good cause.—*Mrs. H. E. M.*

Seattle, Wash.—I cannot thank you enough for the blessed manifestations I am receiving and recognizing since asking for your help and sending for a prosperity bank. The two houses so long vacant, one unoccupied about two years (advertised by three different real estate firms), rented the past week, and an inquiry today regarding the dear old farm land.—*N. B.*

Los Angeles, Cal.—It is with a grateful heart I thank you for your interest in my affairs. Your prayers have been duly manifested in all my affairs. The last month I have been very contented and happy and prosperous. Truly God is our inexhaustible resource.—*F. M.*

Hanford, Cal.—Early in July I wrote you asking for help, for we were in great financial troubles, and before you had time to receive the letter things took a change for the better, and now everything is straightened out far better than we hardly dared hope.—*Mrs. L. B.*

Paterson, N. J.—I am so thankful to you for all you have done. I wrote you early in April for prosperity treatment for my son. Soon after he was advanced, and just what he was aiming for. I receive UNITY every month, and we all get so much good out of the little book.—*Mrs. L. C. C.*

Cleveland, Ohio—How can I ever thank you enough? What can I ever do to show my deep appreciation and love for you, for the happiness you have brought into my life? Wonderful things happened right away. With your help I know I am making good. I sleep fine and I am gaining in weight.—*L. K.*

Louisburg, Kan.—I thank you for all your kindness and goodness to me. Since I began asking you for prosperity treatments everything has brightened up. My faith and trust in Jesus through you has increased so much. You have helped us in every way.—*Mrs. L. W.*

Rochester, N. Y.—I wrote to you a few months ago to help my husband to secure a good position. I can't begin to tell all that has happened in the line of success. He has secured a position where he never expected and that he likes. We are free from all debts, of which there were many. So we are sending you an offering with many thanks.—*Mr. and Mrs. A. W. P.*

FREEDOM

Swæa City, Iowa—I am writing you this morning to thank you for treatments for my son. He has passed the examination successfully that I wrote you about, for which I am very thankful. I have been praying for a little more house room, and now it seems that my prayer is to be answered. In regard to my husband I feel that he is entirely cured of the drink habit, and that he is a different man entirely, for which I am thankful.—*Mrs. L. E. D.*

Los Angeles, Cal.—You treated my son a year ago for drink and illness. As soon as he was better he disappeared. I have for months thought, Is he living? He was so downhearted. About two weeks ago he came to me, well and looking fine. Said he had not drank for many months, and had employment on the railroad. So for this great change and healing I am thankful. This change in my boy is certainly wonderful.—*F. M. W.*

Avant, Okla.—My husband has never touched a drop and doesn't seem to have any desire for liquor. The boys have quit smoking.—*Mrs. L. M.*

Thompson, Tenn.—I want to tell you the boy has responded to the influence brought to bear on his spirit through prayer. He is completely changed and is well and strong again. Has abstained from tobacco about three months.—*Mrs. J. W.*

Memphis, Tenn.—My daughter has quit drinking beer after drinking it for ten years. She says she does not intend to drink any more.—*I. V. H.*

Tacoma, Wash.—My heart is so filled with rejoicing today that I must write a few lines to you. My affairs are so improved as to family matters, and in fact, in every way. My husband is changing so rapidly that I almost wonder and yet I know the power of the Spirit. He scarcely drinks at all. You can never know what a terrible state our affairs were in when I first wrote you. It could scarcely have been worse. It is not necessary to go into details, everything was wrong. Praise God for your good work and praise God that your work will prosper.—*A. C.*

New York City, N. Y.—I am beginning to feel like myself again. I have not drank any intoxicating drink for two weeks. I wish to thank the Society for their good work and kindness.—*B. O.*

Boston, Mass.—I am sending you a free will offering and praise

the Lord my husband has not brought in any drink for a week, and I trust he has quit the habit. He is doing well in his business. Things are changing in my family affairs and we are getting along nicely. I am so thankful to my heavenly father and you dear people, for I had many things the matter with me when I wrote you first. I feel better each day.—*A. E. M.*

Lordsburg, N. M.—My friend has stopped drinking entirely and needs no more treatments, for which I am very thankful.—*M. L.*

ESTABLISHMENT OF HARMONY AND JUSTICE

Eden, Wash.—It is with great pleasure that I announce the victory of Right over prejudice and injustice in the recent trouble in which I asked your aid. I cannot in words express my heartfelt thanks for your true Christian attitude extended me in this matter. May God help and richly reward you in the great work you are doing.—*E. A. S.*

Rochester, N. Y.—I had too strenuous a time for several weeks to write at the close of last month, but it was due to a sudden change in the domestic situation, contributory to harmony in a marked degree, which I feel sure could not have been secured by any human means. In the easiest, most natural way it has come about, and I bless the Lord.—*Mrs. S. W. S.*

Iowa City, Iowa—This household is being harmonized through the help of the Christ Spirit. My son is kinder and I am trying to let the Spirit work through me. What blessings are kindness and Truth. I am so grateful that my heart is bubbling over at every kind word, and I see to it that only kind words leave my lips.—*Mrs. N. E. D.*

Kansas City, Mo.—A few days ago I asked you to pray for restoration of peace in my home, and now I say, "Glory to God in the highest, peace on earth, good will to men." May God add double blessings to each member of the Silent Unity.—*M. D.*

Dallas, Texas—Knowledge of Unity has transformed my inner life and brought my path into pleasant places to such an extent that everyday is Thanksgiving day with me now.—*Mrs. A. P. C.*

Glens Falls, N. Y.—A request was sent you a few weeks ago for treatment for one of our neighbors for health and harmony in the home. I write this morning to tell you that all is harmony and the last obstacle is removed and health is returning. I thank God for the help to me and to many others.—*S. W.*

Cape May Court House, N. J.—Since I wrote to you some time during the month of March I have been carefully and prayerfully reading "Lessons in Truth," by Emilie Cady. I am now going over it for the second time and of course with better understanding. It is all so new to me and gives one such wonderful hope and makes

life truly worth living. Conditions in our home have changed greatly. Harmony rules now where discord was present. All conditions are changed for the better. My mental attitude has changed completely. I know that Infinite Life, Health and Power surround me and all will be well.—*M. H.*

Los Angeles, Cal.—I just received word today that my daughter and my niece whom I wrote to you about concerning a reconciliation, are friends, and I praise God. May he abundantly bless your work.—*E. A.*

Camino, Cal.—I have written a number of letters in regard to myself and others (mostly others), asking help, which has been wonderfully effective. You wrote to me that you would take up the case of E. D. with me. He had been an inmate in a state asylum for eight long, weary years. The asylum refused to give up his person until his friends had paid at least one dollar per day for all the time he had been in said asylum. I asked for a compromise, but they sternly rejected it. This sum would have more than absorbed his small property. I diligently applied the instructions given me by the Society of Silent Unity to the best of my ability. While following these instructions when asleep at night in bed, there came to me a remarkably clear dream. I dreamed that a person handed me a newspaper with quite a long article in regard to E. D. being in the asylum. Substantially the head lines to said article ran thus: "The property of the insane cannot be taken except by due process of law. The property of E. D. cannot be taken except by due process of law." Then the facts of the case were given, then the comments of the court. Then came the decision releasing E. D. in person and his real estate without incumbrance. The article was something like a half column. I immediately wrote a letter to the asylum, particularly embracing the contents of the article I had read in my dream. I then received the first favorable letter from the authorities of the asylum, although I had written a great many before. I then wrote a long letter to the attorney general, substantially setting forth the contents which I had read in my dream in said newspaper. Then followed the announcement that E. D. was released without incumbrance and that his sisters could come after him. He is now with his sisters with the certificate of the medical superintendent of the asylum that he is competent to transact his own business affairs. This I regard as wonderful.—*R. S. P.*

Pelican, La.—I wrote you the first part of last month for myself and some neighbors. I will ask you to discontinue treatment, as I feel clear of the sins which you treated me for, and the family which I mentioned do not have any more domestic trouble and are seemingly happier than ever.—*H. R.*

Somerset, Bermuda—First of all I wish to thank you for the

wonderful and beautiful work you have done for me. Last Tuesday I telegraphed you an appeal for help in family trouble and later sent a letter of explanation. Apparently everything is settled happily, or at least peacefully.—*M. B.*

SPIRITUAL AWAKENING

Mt. Willing, Ala.—Since you helped me in the way to Truth, light has dawned in my soul. I am in the work to stay. Glorious Truth when once we feel his presence and know his love and protecting care. H. L. H., for whom I asked prosperity treatments, has been helped.—*Mrs. J. G. W.*

Chickasha, Okla.—I want to thank you for helping me to find the Christ within myself. Oh, if I could only tell you my joy. I am well and strong and happy. I do not know whether I have worldly prosperity or not. I do not care. I am rich in Christ. It seems as if the psalms of thanksgiving and praise were written by me or for me to use. There is joy and praise in my heart. Thank God I know my own at last.—*O. B.*

Lower Lake, Cal.—My report this month is of great spiritual progress. Through your guidance and power I have grown so wonderfully in the last year that I am anxious to keep on. The words you send me I no longer repeat; I eat them. I have bread to eat that others know not of. I am knowing the Truth and the knowing makes me free. Wisdom, knowledge and power are coming to me and a new world is opening. I have set myself the task of manifesting the Father's abundant supply to all who seek it from him and I am succeeding.—*R. A. H.*

Monterey, Cal.—I feel that I would like to take you by the hand this evening and greet you with joy. The light of Truth is dawning on me; it is so vast I cannot get it all. I want to take up the study of Practical Christianity, and perhaps I can learn to explain God's law to others, that they too may feel the thrill of spiritual uplift as I have. I praise God daily and hourly for his healing power.—*J. W. S.*

Carthage, Mo.—I want to thank you with all my heart for the help you have given me and my son. I am so happy I cannot express my happiness. Please accept my many thanks for your help. I am trying to help others all I can, and try to send the good tidings out into the world, as that is the mission of my life, to do what good I can.—*Mrs. J. W. O.*

Sacramento, Cal.—I have come to myself and feel like one aroused from a long sleep or having just come out of darkness into light. Indeed, the things that I have learned and the way that an understanding of the Word of God has come to me is simply wonderful. I feel like I should do everything in my power to get these beautiful truths into the hearts and minds of the people.—*J. W. C.*

BOOK REVIEWS

THE VOICE OF ISIS. Transcribed by Henrietta A. and F. Homer Curtiss. Published by the Curtiss Book Co., Los Angeles, Cal. Cloth, price, \$1.00.

Isis symbolizes the Universal Mother, the power of bringing forth in man the divine child, or the Christ. The title indicates that the teachings of this volume are designed to bring forth in humanity a new conception of the spiritual life through the development of that divine feminine-principle of the soul which brings forth in the daily life. This book comprises the series of lessons sent out by *The Order of the 15*. We quote: "This Order is not put forth to form a new sect or cult to further divide and separate humanity. It is an impersonal and universal unifying spiritual movement, without creed, dogma, rules or pledges. It asks no one to subordinate his individuality or to follow any leader, but leaves all free to follow the Truth as revealed to them." Whatever the cult or the origin of the teachings in this volume, it contains truths of the highest spiritual order which the students of Truth may readily lay hold upon and separate from any other statements which may seem of minor importance, and welcome the uplift which these teachings present.

FOUNDATION STONES TO HAPPINESS AND SUCCESS.

James Allen. Published by T. Y. Crowell & Co., New York City. Cloth, price 50 cents, postage 5 cents.

The contents of this little volume comprise a series of chapters on five important principles upon which to build a happy and successful life. The five chosen are: "Duty, Honesty, Economy, Liberality, and Self-control." These five principles rightly understood and applied result in "Sound Methods," the second great foundation stone in the structure of the sound and healthy life.

THE LITTLE WINDOW. Helen M. Hodson. Published by T. Y. Crowell & Co., New York City. Cloth, price, 50 cents, postage 5 cents.

Behind the charm of this story of New England village life lies a forceful exposition of Truth. The strong-minded heroine listens to a lecture on "The Big Man on the Inside," and the stirring words of the speaker go straight home to her heart, resulting in the restoration to her home and affection of a disinherited sister. A strong story strongly told and well worth the reading. Four illustrations by Emily Hall Chamberlin give a finishing touch and carry out the spirit of the narrative.

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UNITY

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NOTICE TO SUBSCRIBERS

Owing to the fact that we have many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of October, you should send us the notice of change by October 5th in order that you may not miss your October UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of November, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Lenora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—Dr. W. B. Carroll, 120 S. State St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Building, Ludgate Circus, London, E. C.
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New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
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Perth, W. Australia—The Truth Center, Viking House, William St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
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Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

ELIZABETH TOWNE IN KANSAS CITY

We have received word from Elizabeth Towne, editor of *Nautilus*, Holyoke, Mass., that she will be in Kansas City, Sunday, November 16th. Arrangements are being made for her to give an address in Unity Auditorium, 913 Tracy avenue, Sunday evening, November 16th. Mrs. Towne is in the habit of charging a regular admission fee of from 50 cents to \$1.00, but she has consented to conform to our rules and accept free-will offerings from those who attend the lecture.

THE \$100,000 BUILDING FUND

Many friends of Unity have offered plans and methods of raising this fund, and we have not had time to answer them all. We wish to say that it is not our desire to have any organized human effort in this matter. All that is necessary is to let the people know what we want—they will do the rest. The organization of the plan has already taken place in Spirit, and those who give will do so because they are moved by the Spirit. We have found, in an experience of over twenty-five years, that it is not wise to have too much financial limitation in any work where the Spirit is the moving factor. "Freely ye have received, freely give."

The new edition of "Bible Mystery and Bible Meaning," by T. Troward, has been received and we are prepared to fill orders. Price \$2.00. Postage 15 cents.

CORRESPONDENCE SCHOOL

Washington, D. C.—I think your definition of prosperity is very fine, and I earnestly desire to get into the condition of mind where I shall be conscious of the fact that God is my inexhaustible supply, not merely believing it. I feel that the text you gave me to hold (in the first lesson), "The Spirit of Truth quickens my understanding and leads me into all Truth," is accomplishing its good work, for in many instances things have become clear to me that were formerly obscure. I am grateful for this beautiful lesson.—*Miss E. S.*

Rusk, Texas—I have earnestly studied and meditated over Lesson Six. Am so thankful to say it has brought a wonderful thought that has never been revealed to me before. I find each lesson practical in its true teachings.—*Mrs. M. W. C.*

Washington, D. C.—I am trying to apply the lesson in healing which I am now studying. I seek to know and live the laws of the kingdom of heaven that I may express righteousness in all things. If I could only tell you what a blessing you have been to me—what understanding I am gaining daily through weekly as well as monthly UNITY. The Lord prosper and bless your work that it may increase in usefulness for the good of all. Of his fullness have you received. This is my daily thought for you.—*M. J. S.*

St. Petersburg, Fla.—I am ready for the questions on Lesson Two. The study of these and the light that comes with them is helping me greatly. I am blessed in all my work now. When discords or ills of any kind arise I conquer through the use of the knowledge gained by these lessons. That is truly a solid foundation on which to build.—*Mrs. E. E. A.*

Edgewater, Colo.—I now return answers to questions on Lesson One. I have received benefits of which I am very thankful from the study of our Father, and I do give thanks and praise unto his hallowed name.—*Mrs. C. E. A.*

Oklahoma City, Okla.—Am writing to let you know "The Silence," Lesson One, has been carefully studied, and to me it has been a wonderful lesson. It has given me a greater insight and understanding of prayer than I ever dreamed possible.—*Mrs. M. H.*

Meadville, Pa.—I want to thank you so much for the interest you are taking in me and my work with the correspondence lessons. I enjoy the work. I love the study of your literature and thank you so much for the helpful suggestions you have given me.—*Mrs. M. E. D.*

St. Louis, Mo.—This lesson closes the course which has gone over a long space of time and been studied in different places and in varying atmospheres. I cannot express in word what these lessons have been to me, nor my gratitude and appreciation for the patience, the care, the unwearying kindness of the teachers.—*M. A.*

GOOD WORDS FOR UNITY

Lakeland, Fla.—I have been growing steadily in the Truth since I began the study of UNITY. My health is fine, my family and life harmonize, and my finances are enough to supply my daily needs. I have not only been benefited myself, but I help those near to me.—*E. J. M.*

Magazine, Ark.—I have only known UNITY about ten months, but oh, the light and understanding that has come since I first saw it! I don't see how I ever got along without it. I do wish everybody could and would read it.—*S. T.*

Dayton, Ohio—Your magazine has been such a blessing in our home since a dear friend sent it to me this March. I have always believed as you teach, but you have helped me to understand God, myself, everybody and everything in a more beautiful and higher way. Through your knowledge of the Truth God has blessed my little family greatly. "Praise God from whom all blessings flow." I pray that all who suffer will learn to know of you, and all will rejoice in giving freely and fearlessly for the spiritual education of men. May your blessings be many.—*L. D.*

New Britain, Conn.—I am resting so securely in the consciousness of the Christ Wisdom guiding me in all my ways and the uplifting power and dominion of the Christ Mind, I feel that I must not ask for further treatments. You are inexpressibly dear to me and have helped me so much. I now want to sow the seeds of your teachings broadcast, and must help others to know the truth as taught by you. My heart responds to all the grand ideas in UNITY, and I am a constant student of its teachings. Surely "Man does not live by bread alone." I have faith that the law will work out in my body. I so long to help others and shall spread the literature of Unity as much as I can. With unbounded love and gratitude for the good done me. I am yours in the Brotherhood of Christ.—*Mrs. M. E. N.*

Gilroy, Cal.—I enjoy both weekly and monthly UNITY so much, and could not do without them.—*Mrs. L. B. L.*

NEW LEAFLETS ISSUED IN SEPTEMBER BY UNITY TRACT SOCIETY

"The Vegetarian"—Series One. Editorials by "Veg." from the *Weekly Unity*. Price 5 cents.

"Conservation," by Edna L. Carter. Price 5 cents.

"The Consecration of the Room," by Mary Brewerton de Witt. Price 5 cents.

"Helps For Teachers of Practical Christianity;" 48 pages. From Study Department Unity Correspondence School. Price 15 cents.

UNITY

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

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FUNDAMENTALS

P. H. ROBERTS



ALL science is necessarily exact. There is no more reason for calling mathematics an exact science than there is for calling psychology the same. A thing is scientific in proportion as it is exact. Science applies to things as related, whether these things are ideas or manifestations. There is no abstract idea in the sense that it is unrelated to other ideas or things; two plus two equals four only when you relate it to things. Remove the things and you have no concept. There is no abstract idea of time, for it must be related to the sequence of events to form a concept. Space must be related to things which occupy space.

What we call an abstract idea is more correctly a general idea; specific individuals are ignored, but things and relations are necessarily involved. Science uses ideas to bring into consciousness the relations of things, and its value is based upon the facts perceived. These facts are manifested through phenomena, and are perceived through the organs of sense, then defined by ideas to the consciousness. This is the thinkable; and there is no science beyond the thinkable. Reality, however, lies beyond the thinkable.

Science can only deal with the manifestations of reality, but there are five fundamental concepts of this reality that are accepted of necessity, upon the verity of which every conscious act is predicated. From these five fundamentals come all axioms, and all science begins with an axiom.

Since reality in itself is unthinkable, axioms originate in an authority superior to the intellect, the validity of which cannot be questioned. We may question definitions and in-

terpretations, but it is impossible to question the reality behind the fact; whatever our theory may be, our act will recognize and accept this reality. The purpose of science is to harmonize our theory with the manifestations of this reality as expressed through these five fundamental concepts which may be called universal intuitions. They are universal because any one may either precede or succeed any other one without changing its relative value in the order of thought. Begin any theory with one and it implies the necessity of each of the other four, both to precede and to succeed it. Yet it is necessary to begin a theory with a certain one. Thus philosophy has developed a system of logic based upon the concept of intelligence as expressed through mind; religion, a system based upon consciousness as expressed through being; and science a system based upon the concept of substance as expressed through matter. All of these accept the necessity of universal reality. So the first statement of any correct theory is: "All reality is One." Recognizing and accepting this of necessity, religion says: "All consciousness is One;" but as consciousness cannot be defined by ideas until it has expressed itself in Being, religion says: "All Being is One." This universal Being is individualizing himself in consciousness. And thus the individual being is differentiated from the universal, but while it is differentiated, it cannot be separated; there is no chasm separating this individual from the universal, in space or time.

The province of religion is to develop the individual until it expresses all the qualities of perfection of the universal. The fundamental concept of individuality is identity. I know "I am" but I cannot demonstrate this; I can only demonstrate the phenomenon of a personality as manifested in a mind and a body. I *know* the reality, I *think* its manifestation. Consciousness then is that reality which expresses itself in individuality; differentiates the individual from the universal. Science begins with the concept of substance; some *thing* is. Things require space to express themselves in form and tangibility, as matter. Thus substance is that reality which requires space to express itself; whether inter-

stellar ether, atmosphere, or granite rock. Then the so-called abstract idea "space" is the corollary of the other abstract idea, "substance." I can form no concept of space without substance, nor of substance without space. As I cannot define the intuition of Being, the *I Am*, neither can I define the intuition of space, the "Here." To define it I should have to locate it, find the center of space and conceive its limitation. There is no measuring in absolute distance. Sirius is as near the center of space as the earth. I let my imagination flow out into space; it must find its limit somewhere. What is beyond that limit? Space. Therefore, while the "here" is unthinkable, I know I am here; and every conscious act is predicated upon the verity of this as a fact. The fundamental concept of the reality, "life," is an intuition that expresses itself in energy.

The method by which energy expresses itself is through vibrations. Vibration is a sequence of events; one must succeed another in an order we call "time." So the abstract idea "time" is the corollary of the abstract idea "life" expressed in the concrete form of vibrations in the sequence of events. And our method of measuring time is a method of measuring the sequence of events.

The concept of "mind" is the expression of the intuition "intelligence," and its province is to bring relations into consciousness through ideas. Intelligence is universal, and I know it as I know the other realities, but I cannot think it until it expresses itself in individuals. As I cannot conceive of an individual who is universal, neither can I conceive of a mind that is not individual.

I recognize and accept universal intelligence as a necessity, and every conscious act is predicated upon its verity, but I can only form a concept of mind when it is expressed in an individual.

There is intelligence expressed in the rock and in the tree, but we only become conscious of it when it is expressed in the individual, beginning with the animal kingdom. As it is the province of the mind to bring all relations into consciousness, it is necessary to learn the facts of phe-

nomea and their relations before we can harmonize these relations with the individual. Since science is the instrument used in learning these relations, it is necessary that we use scientific methods and observe the laws of logic in systematizing our facts. While the mind is limited to facts and relations, it is possible for it to learn all the facts of all relations.

This was the "mind that was in Christ." Knowing all these facts, such a mind in an individual makes it possible for him to control all the relations of phenomena, both in space and time; therefore, Christ could speak to the elements and they obeyed, or to the dead, and life returned. This will be the province of every perfect mind. There is nothing supernatural about it. It is supremely natural.

The final fundamental concept is the intuition "purpose," which expresses itself through "will." Will manifests limitations. We purpose to bring about a consummation, a definite end to a process. Purpose causes; will effects. All manifestations lie between *purpose* as causing, and *will* as effecting. This is why any one of the intuitions may either precede or succeed any other one in any correct theory without changing its relative value. This is also why any one of these intuitions may be recognized and accepted as God to the exclusion or denial of the other four. All people have magnified one or more of these intuitions at the expense of the others. In the process of human development strong personalities have arisen who formulated exaggerated views into a theory and gathered a class of followers to promulgate it, and thus originated the various systems of history. Those systems which have gained the strongest hold upon the race have been those that have insisted most strongly upon the supremacy of their peculiar concept. The widest spread of all is that of consciousness as supreme in Being; a personal God. This is in fact the true source of religion, since religion means the binding back of the individual to the universal. Evolution is the process of developing the perfect individual. Religion is the process of harmonizing this individual with the universal. Sin is the idea of separating this individual from the universal.

Since the individual is limited in his ideas, his highest conception of God will be his highest ideal of personality, so that religion will always recognize and accept a personal God. It is not religion unless it does. It may be philosophy, it may be science, but it is not religion. Yet all men are of necessity religious in spite of their science, or philosophy.

They may deny the personal God in theory, yet by attributing all his qualities to the universal reality which they do accept, this reality becomes their theoretical God. Thus substance is the God of the materialist. He accepts nothing but matter in the universe, with force as its dominant quality. Being, Intelligence and Will are but effects produced by organized matter acted upon by force.

As a matter of fact, by recognizing the existence of "Life" as "Force," of "Consciousness" as "Being," of "Intelligence" as "Mind," and of "Purpose" as "Cause," he admits the "Reality" as "God." His error is in magnifying matter, and subordinating the other realities as mere effects. The Brahmist magnifies Life. He says matter, personality, mind and will are mere effects of Universal Life, and have no reality in themselves. Therefore, his ultimate desire is to have his personal ego absorbed in the Universal Life through Nirvana.

Christian Scientists have magnified intelligence, and God is "all mind." This, like matter, energy and personality, is limited. Their error is like unto that of the materialist; the difference being, theirs is ideal, and the other physical; both confuse effect with cause. But the most pronounced theory embodying this confusion is that of Schopenhaur and his followers in magnifying purpose. They claim the universal reality is all Will. While will is the instrument that purpose uses to manifest phenomena, and in that sense is the cause which produces effects, it is only a related cause and is in itself an effect, related to universal purpose. It is brought into manifestation only through individuality, and acts only on individuals through relations. The advocate of this theory is more justified in

his error than the others, since will is both cause and effect, and it is more difficult to conceive that the limited can also be universal. As a matter of fact, all truth is paradoxical. Since reality is universal and therefore unthinkable, we accept it of necessity by intuition, yet can only judge it by its manifestations which are limited. Hence, we are compelled to accept the paradoxical fact that the unlimited limits itself in order to relate individual to universal consciousness, and harmonize their relations.

There are three principles involved in this process that may be called religious, and two philosophical. The first is Will, which is appealed to through desire. Being the effect of universal purpose, yet the cause of individual effects, the individual must be brought into harmony with universal purpose in all its relations.

Then "he that wills to do the Father's will shall know of the doctrine." This "will" opens the mind to receive the facts of phenomena and learn the laws that control them. Thus the consecrated will and the open mind are the two philosophical principles necessary for individual development. The first religious principle is Faith. This is the recognition and acceptance of the fact of the omnipresence of reality; "all good is here," with the individual being, as with the universal. "I am not separated from my good." The next is Hope. This is the recognition and acceptance of the omnipotence of reality. "All good is now," with the individual, as with the universal. "I am not separate from my good in time."

The third and greatest is Love. This is the recognition and acceptance of the fact of the unity of Being. "I am one" as an individual with the "I am God" of universal consciousness. This brings into individual consciousness the fact of the unity of the race, and expresses itself in acts harmonizing all relations between individuals in the race. As the universal God can only express himself in individuals, so the individual can only express the universal God in deeds of love. This is the rock upon which if we build our house we may defy all the storms that beat upon it.

THE PRESENCE OF GOD

HORATIO W. DRESSER



HERE are various points of view from which the presence of God may be regarded. We may dwell upon the march of events in human history, and show that "one increasing purpose" runs through them all. We may argue in behalf of design in nature, inferring from the marvelous adaptation there found the foresight and providence of infinite wisdom. Or, starting with the facts of self-consciousness and developing their logical implications, we may formulate a conception of the absolute Self necessarily involved in their very being. Again, we may dwell upon the mystical unity of God and the soul, effacing all intellectual distinctions between infinite and finite in our zeal for spiritual pantheism. We may also adopt the attitude of the humble worshiper, revering God as the Father, beyond all comprehension, or appreciable only through the incarnation in the "Son of Man." In what follows let us approach the great thought of the living presence from the point of view of our common human life, by the aid of a rational interpretation of human experience. In this way one hopes to make the divine presence at once more real and more vivid, hence more intimately appreciable. If the presence of God be a real fact, we might reasonably expect to apprehend it as an experience, whatever our type of thought, however much emphasis we may put upon interior visions or favorite doctrines.

Believing that we should prepare ourselves to apprehend the divine presence as faithfully as if we were mystics meditating in consecrated solitude, I shall suggest a type of imagery which seems devoid of objection. This approach is based upon the conviction that God is present to and within all sides of our being, here in this natural world, hence that we need to lift our thought to the dignity of the universal divine life. This is no worship for Sunday only, or for the

emotions, and not for the will or for reason alone; it is a worship with all our mind and heart, that we may know the Father in very truth and, knowing him, fashion our lives according to his wisdom and his love.

One of the most deeply impressive sights in certain of the smaller European cities, such as Cologne, is the dominance over all buildings and monuments of a great cathedral. In size, height and majestic proportions, the cathedral not only rises above all else, but is the center of a multitude of structures, giving its name to a multitude of activities and industries, and organizing the municipality into a noble type of unity. One can scarcely approach the cathedral city or the cathedral itself without an absorbing sentiment of reverence. Once in the great square from which the impressive structure rises, one is constrained to pause in reflective admiration to gain a sense of the majestic whole before drawing near to study it in detail. Thousands have worshiped within its walls, revered by them as sacred, other thousands come and go during the days and weeks extending into the centuries. Out of respect for these earnest worshipers, if for no other reason, one pauses yet again to make sure that one's attitude is right. Once within the hallowed walls, one is lifted in sympathetic imagination by the common spirit of those who have knelt in silence there, or participated in the many services which its aisles and transepts have witnessed. The presence of a single penitent bowed in prayer, or attendance at one or two services, would not evoke such reverential sentiments as these. But to feel the touch, as it were, of the general spirit which has accumulated throughout the decades is to be lifted above mere time and space in contemplation of eternal ideals. It is not a time for controversy, or for reflection upon the unenlightened ideas that have found expression there. One thinks rather of the patient labor of successive generations of men who planned and reared the massive structure, carving each of its statues, designing its stained-glass windows, and painting the pictures it contains, not merely as works of art, but far more as works of worship. One is carried back to the early centuries of

the Christian era, then on down through the ages of struggle, darkness and dawning enlightenment, to the history of this particular building. Thus the cathedral itself, by its wealth of suggestions, enables the mind to disengage itself from mere details and survey vast stretches of time. The very structure itself is a witness to man's belief in the existence of the eternal order. By its aid one triumphs over the pettiness and the separateness which have hindered men from entering into full appreciation of the everlasting realities of the heavenly kingdom. Seated within the cathedral, after one has wandered about the aisles for a time, one is able to gather many impressions into a rational whole, rising above the particulars to the universal which includes them. Hereby the visible in a very exact and profitable way typifies the invisible, and enables the mind to grasp spiritual wholes with great definiteness.

In a similar manner one might well approach the supreme subject of the presence of God. Not that one should work the mind up to a pitch, and take up the great idea in an ecstasy of compelling emotion. Not that God is remote from the common marts of life, or that the tourist's attitude in approaching an ecclesiastical city precisely exemplifies our ideal. For one is eager to know the God of calmness who is discoverable in the clear light of day, without mystery or special persuasions, after doubt has enjoyed full opportunity to exercise its sway, and suffering has revealed its many meanings. The subject of the divine presence is not only worthy of all that is in man; it unifies long reaches of thought and impressive phases of varied experience extending far back into early life. Just now one is intent on doing the subject justice, bringing the eagerness of the traveler who is yielding himself to the tourist's life to the full, and studying the cathedral in the light of all that he knows about art and religion, combined with the measured reflection which quiet repose in the cathedral inspires. Whatever one may say by way of precise definition and analysis, there is a sense in which the subject appeals deeply to the experience of those who have stood in the presence of the majesty of God, and

who therefore knows what the signs mean when one refers to the unutterable peace.

It is well, then, to take off one's shoes in Oriental reverence, acknowledging the surpassing beauty and the encompassing love. He who is unaware of the spiritual wholeness of the great idea can scarcely hope to appreciate the details in their true light. Men and women have labored to formulate a definition and failed, just as individual worshipers in the cathedral have remained within the narrow confines of experience. Ordinarily the theologian insists that the great religious ideas are debased by attempted definitions. Yet one may rise above all these failures in a compelling moment of thought, realizing that while no conception of the divine nature is adequate, each idea of him contains a measure of truth, each is intended to express this surpassing whole to which one turns in humble acknowledgment. Thus to ennoble the attitude and elevate the heart is not, as the skeptic might insist, to create the deity whom one is about to worship; but to attain the receptivity, the humility and filial response needed to do justice to the great idea in any of its phases.

At other times the mind is rightfully engaged with lesser matters, with inquiries into the nature of human powers or the reactions of human conduct. Each of these is in its way a survey of the whole, even when the conclusion seems inevitable that God is man's idea, changing with the growth of theological ideas. Yet each is in a similar sense disappointing, so that one frequently exclaims, "The Being whom I mean is far beyond all this." Thus when conscience has revealed its authority, intuition its centralizing insight, faith its vision of possibilities, love its ideals of conduct, peace its surpassing depths, and reason its marvelous constructions, one is still dissatisfied. The difficulty is that the mind cannot at one time summarize the subject-matter sufficiently to produce a conception of all that makes its appeal in the reflecting mind, to the adoring and serving heart. Hence one turns to experience, to the endeavor to realize the living divine presence, with the hope that it may complete

what thought has imperfectly begun. It seems as justifiable to prepare the mind for the unusual coming of this realization as to make sure, in other connections, that reason is accomplishing its task with utmost thoroughness.

Two considerations greatly aid the mind in this regard: the fact that the experience of the divine presence is universal, and the no less profound fact that this presence is an interpretation, a rational construction. That is to say, the divine presence is not limited to particular times and places, certain types of men, or authoritative channels of communication; but is signalized by the aspirations of men throughout the ages, corresponds to a need of human nature. Again, human thought has been doing its part in all these ages to articulate the universal presence. The heart and mind have worked at a common task, and various types of men have added their temperamental visions. The fruits of these efforts are within our possession, and we may assimilate and add to them. They imply an awakening of spiritual consciousness in the soul of man which is attributable to nothing less than the activity of God himself, compelling belief as it were, regenerating the life, bestowing new objects upon the mind. The same sources of power and conviction are open to us. What we need is an illuminating clue which shall give us confidence, and lead beyond the narrowing limitations of our thought.

There is a witness of the Spirit which makes its content known unto us, even though we have no very clear conception of the way in which its gifts are bestowed. It does not appear to be merely immediate, like an independent or objective reality just outside our selfhood, but is united with our life through the agency of conscience, the promptings of the heart, the creative power of reason. It is not simply mediate, as if we arrived at the barely formal idea of the existence of God through philosophic reflection. Apparently we know this witness only through thought, in terms of the idea, by interpretation of experience; yet without a compelling experience which seems to transcend all relatedness would we ever possess the data which give content for

thought? The Divine Presence is in a measure both the Spirit that transfigures and the sober thought that criticizes the life of the relationship which unites our souls with heaven, and the individuating power which singles out the values of this relationship and distinguishes God from man. Nearer is he indeed than breathing, yet by that very nearness elevated afar, so that only by drawing distinctions may we be loyal alike to his fatherhood and to our filial dependence upon him.

To you God's presence may be a supernal love commingled with a life of service, suffusing the days and weeks with a sweet peace never to be analyzed, and seemingly foreign to all rational thought. To another it may be a scarcely imaginable feeling which rare souls of wonderful endowment apprehend as you and I feel a sentiment of pleasure or of hope, but never coming within the compass of the life of ordinary mortals. Again, God may seem discoverable only in and through the daily life of common humanity, in no way subject to special endowments. You and I may look with adoration upon some one who is supposed to dwell in the very sanctuary of the Most High, while we despise the humble means of approach that appear to be within our power. But in such a view there is sure to lurk a subtle misconception until we learn that the witness of the Spirit is individuated in every human soul, that every man possesses a direct channel to the divine love and wisdom. God is life, God is power, universal, multiform, imbuing the very finitude whereby he is said to be excluded. Not until we rise to the height of thought where we make no excluding discriminations are we in a position truly to apprehend his presence.

The witness of God's presence is precisely this ascending purpose of yours by which you strive towards him, now doubting, now obeying, again clarifying your thought. Do not sunder his witness from these, your most vital and intimate strivings, as if he must be foreign or objective to these. The conviction that compels, the heart that adores yet in humility confesses its weakness, the purpose that gives

unity, the individuality that stands forth, the genius that masters—what are these if not the very channels by which God finds access to you, the instruments whereby his work is achieved? Through these he is made one with you, and you should not expect that any term, such as “immediate relationship through filial dependence,” could adequately express his presence. When these function, you are performing your task and the secrets of genius are not in your keeping. But the soul’s leisure singles out the elements, and any one of these, restored, will give back the divine whole.

Far be it from me, therefore, to undertake to say what the presence of God shall mean to another. Each must approach as he would draw near the great cathedral, in the humility which his own consciousness inspires. The psalmists and prophets, the apostles and the Master have told us in their way what the great presence means; and in the churches each of us has on occasion been lifted to unusual heights of worship—mayhap because we did not find God there. One may gather hints and ideas from all these sources and develop them into a general view of the divine life, or begin at once with reflection upon one’s own life. What one intends to say is that the appropriate thoughts will gather when the mind is centered upon the great object. The important consideration is not the intellectual process, but the acceptance of the approach which your own mind affords, the witness borne by your life.

When we have faith enough in the law of opulence to spend when necessary our last dollar with the same confidence and assurance as we would if we had thousands more, we have touched the law of Divine supply. A stream of plenty will not flow toward the stingy, parsimonious, counting thoughts; there must be a corresponding current of generosity, open-mindedness going out from us. The Creator never intended that man should be a pauper, a drudge, or a slave. There is something larger and grander for him in the Divine plan than perpetual slavery to the bread-winning problem.—Success.

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

IX

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

MEROZ: (Heb. *Secret, leanness.*) Unreliable, treacherous, traitorous.

GIDEON: (Heb. *Feller, hewer, as of trees.*) An iconoclast, hewing down idols and idol-groves; carnal desires.

JOASH: (Heb. *God supports, bestows.*) The conscious recognition of every good continually bestowed.

JERUBAAL: (Heb. *Who wars with Baal.*) Overthrower of idols—name of Gideon.

HAROD, well of: (Heb. *Fear, trembling.*) The fearful "appearance of evil."

ZERERATH, ZEREDA, ZEREDATHA or **ZAREDA:** (Heb. *Cooling off.*) Vanquished.

OREB: (Heb. *Raven.*) Rapine, falsifying of truth, "change the truth into a lie."

ZEEB: (Heb. *Wolf.*) Marauding, robbery, stealing away the true conception from the heart.

ZEBAH: (Heb. *Victim, immolation.*) Unmerciful to the unmerciful.

ZALMUNNA: (Heb. *Protection denied, idol forbidden.*) No quarter to idolatry.

PENUEL: (Same as Peniel.

KARKOR: (Heb. *Foundation.*) Sense evidence, the basis of carnal mind.

JETHER: (Heb. *Preeminence, excellent.*) Pure in heart.

JOTHAM: (Heb. *Jehovah is upright.*) Integrity, uprightness.

MILLO: (Heb. *Plenitude, defence.*) Complete in him.

GAAL: (Heb. *Loathing, contempt.*) Contempt for usurpation the traitor.

EBED: (Heb. *Servant.*) The grace of service.

ZEBUL: (Heb. *Dwelling.*) Loyalty.

MEONENIM: (Heb. *Enchanters.*) Allurements of the senses.

ARUMAH: (Heb. *Height.*) Thought altitudes.

THEBEZ: (Heb. *Shining, seen afar.*) Honorable name.

DODO: (Heb. *Jehovah is friend.*) Divine Love in consciousness.

CAMON: (Heb. *Standing corn, his resurrection.*) Perception of eternal Good.

JEPHTHAH: (Heb. *Whom God sets free; he that breaks through.*) Courageous.

IBZAN: (Heb. *Splendid.*) Illustrious.

TOB: (Heb. *Fruitful, goodness.*) Fruitful through abiding.

SHIBBOLETH: (Heb. *Stream, ears of corn.*) Spiritual life and sustenance, unknown, unspeakable to the uninitiated.

HILLEL: (Heb. *Praised.*) Illustrious, famous.

PIRATHON: (Heb. *Princely, lofty peaks.*) Distinguished, renowned.

MANOAH: (Heb. *Rest.*) Virtue, integrity.

SAMSON: (Heb. *Man of the sun.*) Illustrious; power of Truth to give the consciousness of strength.

ETAL: (Heb. *Lair of wild beasts.*) Hostility.

LEHI: (Heb. *Jaw-bone.*) Spiritual Truth understood.

RAMATH-LEHI: (Heb. *Lifting up of the jaw-bone.*) The perception and understanding of Truth, which slays the carnal self, awakening the true self with the consciousness of spiritual life and power, now regenerated by the circumcision of the heart. The "1000 men" involved denotes the fullness of the work of regeneration ($10 \times 10 \times 10$).

EN-RAKKORE: (Heb. *The spring of the crier.*) Christ, the Fountain of Truth to the awakened soul.

SOREK: (Heb. *Vine, yellow.*) The good and truth perverted.

MICAH, MICHAH, MICHA or MICHAIAH: (Heb. *Who is like God.*) Realization.

LEBONAH: (Heb. *Frankincense.*) The fragrance of the Truth.

ELIMELECH: (Heb. *My God is king.*) Worshipful obedience.

NAOMI: (Heb. *Pleasant, agreeable.*) Adaptability.

MAHLON: (Heb. *Mild, song, infirmity.*) Minor chord.

CHILION: (Heb. *Complete, pining, destruction.*) Anticipating evil.

ORPAH: (Heb. *Wild goat, youth, nakedness of the neck.*) Natural goodness.

RUTH: (Heb. *Friendship.*) Natural innocence.

BOAZ: (Heb. *Strength, fleetness.*) Honor.

OBED: (Heb. *Serving, worshipping.*) Consecrated.

JESSE: (Heb. *To be, who exists, Jah exists.*) Being, *I Am*—the Christ.

DAVID: (Heb. *Beloved.*) Love.

SALMON: (Heb. *Peaceable, clothed.*) Conscious peace.

JEROHAM: (Heb. *Loved, finds mercy.*)

ELIHU: (Heb. *He is my God or God is my Father.*) Sonship.

HANNAH: (Heb. *Grace.*) Beauty of character.

TOHU or TOAH: (Heb. *Humility, that lives or declares.*) Abiding in Truth.

ZUPH or ZPOHAI: (Heb. *Honeycomb, a covering.*) The literal sense of Truth.

PENINNAH: (Heb. *Choral, pearl, gem.*) Beauty of manner.

ELI: (Heb. *Ascent, lifting up, God the father.*) Aspiration.

HOPHNI: (Heb. *Strong, that fights.*) Headstrong, willful.

SAMUEL: (Heb. *Asked of God, sought.*) The Christ, for whom the heart yearns.

EBENEZER: (Heb. *Stone of help.*) Truth that satisfies.

ICHABOD: (Heb. *Where is the glory.*) Without the conscious Presence.

ABINADAB: (Heb. *Father of nobleness.*) Consciousness of the Presence.

SHEN: (Heb. *Tooth, he that sleeps.*) Resting in the externals of truth.

JOEL: (Heb. *He that swears, Jehovah is God.*) Affirmation.

ABIAH or ABIA: (Heb. *Jehovah is Father.*) Conscious of divinity within.

KISH: (Heb. *Bow, power.*) Innate power.

ZEROR: (Heb. *A bundle, pebble, stone.*) An ideal not realized. . . .

ZEROR: (Heb. *A bundle, pebble, stone.*) An ideal not realized.

BECHORATH: (Heb. *First-born.*) Double portion.

SHALISHA: (Heb. *Tried, prince, the triad, triple land.*) The field of reason.

SHALIM: (Heb. *Region of foxes.*) The field of doubt.

BEDAN or ABDON: (Heb. *Servile, son of judgment.*) Justice.

NAHASH: (Heb. *Serpent.*) Lust.

MICHMASH: (Heb. *Hidden, he that strikes, poor taken away.*) Equipment.

MIGRON: (Heb. *Precipice, fear.*) Impossible to human sense.

AHIAH or AHIJAH: (Heb. *Brother of the Lord.*) The self is brother to the Christ.

AHITUB: (Heb. *Brother of goodness.*) Kinship of the human to the divine.

BOZEZ: (Heb. *Shining tooth-cliff.*) The glittering tooth, "I cannot"—doubt.

SENEZ: (Heb. *Thorn-shaped tooth-cliff.*) The formidable tooth, "I dare not"—fear. Right in the very teeth of impossibility, "Faith, which is the gift of God" (Jonathan), with its ever responsive armor-bearer (the individual), quickly, and in God's name, vanquishes all marauding doubts and fears (Philistines), gaining mastery for the king—yourself. The victory of Jonathan and his armor-bearer is the "victory of faith."

ZOBA or ZOBAH: (Heb. *A warring, swelling.*) False philosophy.

HADADEZER or HADAREZER: (Heb. *Hadar—Fire-god—is help.*) Bombastic eloquence not based in truth.

ISHUI, ISHUI, ISUI or JESUI: (Heb. *Self-satisfying is Jehovah.*) Reasoning from the Christ center of consciousness.

MALCHISHUAH or MELCHISHUAH: (Heb. *My king is help.*) Trust in the Lord.

MERAB: (Heb. *Increasing.*) Prosperity.

MICHAL: (Heb. *Perfect as God, whole as water.*) Universal Mind-Essence; each part perfect as the whole, the individual perfect as God.

AHINOAM: (Heb. *Comely brother.*) Brotherly love.

ABNER, son of Ner: (Heb. *Father of light.*) Illuminated reason, where the Son of light becomes the Father of light, to enlighten others.

NER: (Heb. *Light, lamp.*) The light of reason.

TELAIM or TELAM: (Heb. *Lambs.*) Natural innocence.

EPHES-DAMMIM or PAS-DAMMIM: (Heb. *Extension and boundary of flowings.*) The possibilities and limitations of reason.

GOLIATH: (Heb. *Exile, one sent out, sc. to champion all.*) The ascribed reality of evil; which one in the consciousness of love (David) swiftly destroys with the smooth stone of Truth. This 40 days' trial has its exact correspondence in the 40 days' trial of Christ. Metaphysically this is all yourself; you stand alone to win in single combat for your own triumphant unfoldment. This you accomplish by the realization that evil is mere illusion, while Good is eternally real.

ADRIEL: (Heb. *Honor of God.*) Honor, to whom belongs prosperity (Merab).

NAIOTH: (Heb. *Habitation.*) Conscious abiding.

SECHU: (Heb. *Watch place.*) By the "great well" of inspiration.

DOEG: (Heb. *Fearful, acting tremblingly.*) Carnal will, which is Edomite, tremblingly carrying out the insane command of fallen Saul, to exterminate from the mind all the sacred voices of the Spirit ("eight-five priests"); which is the sin against the Holy Ghost, the apostate's last and fatal step.

NOB: (Heb. *High hill, discourse, prophesy.*) The high realm of the Spirit where the Inner Voice speaks the "sure Word of prophesy."

AHIMELECH: (Heb. *Brother of the king.*) The Christ within, the "I Am," which is brother of the divine *I Am*. Man brother of the Lord.

ACHISH: (Heb. *Serpent, charmer.*) This king of Gath is the sexual instinct, to which love flees from fallen Saul, but finds it madness to the love that is worthy to be king.

ADULLAM: (Heb. *Resting place, righteousness.*) Poise and meditation.

ABIATHAR: (Heb. *Father of excellence.*) Divine succor.

HACHILAH: (Heb. *Drouth, hope in her.*) Being "on the South of Jeshimon," where light shines, it denotes the dawn of hope.

NABAL: (Heb. *Foolish, wicked.*) Selfishness.

GALLIM: (Heb. *Heaps.*)

ABISHAI: (Heb. *Father of Being.*) Highest concept of God and man.

ZERUIAH: (Heb. *Wounded, chains of the Lord.*) The bond of the Spirit.

JOAB: (Heb. *Whose father is Jehovah.*) Spiritual realization.

MAOCH: (Heb. *Poor.*) Without spiritual understanding.

JERAHMEEL: (Heb. *God is merciful.*) Compassion.

GILBOAH: (Heb. *Babbling fountain.*) A mind open to Truth.

BESOR: (Heb. *Cool brook, glad news.*) Refreshing draughts of Truth.

CHERETHITES or CHERETHIM: (Heb. *Who exterminates.*) Love's invincible powers.

PELETHITES: (Heb. *Couriers.*) Love's messengers of peace.

SIPHMOTH: (Heb. *Fruitful.*) Love's generous bestowments.

RACHAL: (Heb. *Place of traffic.*) Love's contributions to trade.

CHOR-ASHAN: (Heb. *Smoking furnace.*) Love's contributions to art.

ATHACH: (Heb. *Lodging place.*) Love's blessings upon home.

HELKATH-HAZZURIM: (Heb. *Field of strong men.*) The field, where twelve men of either side were "played" for amusement, to their mutual extinction (II Sam. 2:14-16), which brought on a general engagement of the forces of David and Ishbosheth. Debating for a trial

of skill settles no issues, is fatal to the combatants, and widens the breach for all.

ASAH^{EL}: (Heb. *Whom God made.*) Fleetness from realizing God as strength ("fleet as a deer").

AMMAH: (Heb. *Beginning, head, waterfall.*) A flood of ideas.

GIAH: (Heb. *Gushing forth, cs. a fountain.*) A fountain of truth.

BITHRON: (Heb. *Valley of divisions.*) Misunderstandings.

AMNON: (Heb. *Tutelage, training, faithful.*) Mental discipline.

CHILEAB or DANIEL: (Heb. *Perfection of the Father.*) Truth discerned.

ABSALOM or ABISHALOM: (Heb. *Father of peace.*) The peace of knowing God.

ADONIJAH: (Heb. *The Lord is Jehovah.*) Christ within.

HAGGITH: (Heb. *Festive, rejoicing.*) Happiness.

SHEPHATIAH: (Heb. *Whom Jehovah judges.*) Rectitude, righteousness.

ABITAL: (Heb. *Whose father is the dew.*) Distilling blessings.

ITHREAM: (Heb. *Remains of the people.*) Survivor of death.

EGLAH: (Heb. *Heifer, chariot.*) Innocent reasonings. Another name for Michal.

RIZPAH: (Heb. *A fire hearth.*) Consuming grief.

BAHURIM: (Heb. *Valiant, village of young men.*) Power to do and defend.

BAANAH or BAANA: (Heb. *Son of grief.*) Affliction; sad experiences.

RECHAB: (Heb. *Horseman, chariot, square.*) Logical reasonings.

MEPHIBOSHETH: (Heb. *Demolisher of idols.*) Iconoclastic reasonings.

EXTRACTS FROM TEMPLE TALKS

CHARLES FILLMORE

*Based Upon the Ministry of Paul, Representing Truth, as
Recorded in Acts.*



IN STUDYING these lessons in their symbolical aspect, we should remember that the state of mind in which the Truth is going to and fro in us is unregenerate, which is typified as *Gentile*. But the most unregenerate have certain religious ideas, be they ever so erroneous, so these Gentiles are described as having associated with the Jews who had synagogues and established systems of worship. But these Jews were always the hardest to reach with the new thought. They were very set in their religion, and they usually refused to even listen to the Truth. So we find in ourselves that our religious convictions frequently stand in the way of our accepting the new revelations of Truth that come to us. The orthodox church has a very large number of people who are truly spiritual, and would quickly grasp the real import of Christianity were they free from the restraints of religious habit in thought and worship and the established customs of the church.

Paul (the Truth) has small success in establishing the work in Athens (the intellectual center), so a move is made to Corinth, forty miles to the west. Corinth means *lovely, beautiful*. It contained the Greek temple of Venus, which was dedicated to the worship of love. So we easily discern that it was at the love center in consciousness that the Truth sought to do a work. Paul wrote his matchless poem on Love to the Corinthians. But this center was largely given over to licentiousness. Under the guise of religion the temple of Venus at Corinth had attached to it as assistants over a

thousand courtesans, says secular history. Such was the Augean stable which the Truth sought to purify.

Through a misunderstanding of himself and his relation to the One Mind, man in his unregenerate state is constantly tearing down his organism. The heart center, the *solar plexus*, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is perverted to the basest thoughts and the most violent passions. But the patient, sustaining power within is not wholly thwarted. When the body is lacerated, he sets his builders to work and they patch up the holes. We call this the healing force of nature. In every part of the organism are found these patient building forces that constantly repair the ravages of the ignorant man. They are called the positive and negative forces of life. We are introduced to them in this lesson under the name of Aquila and Priscilla; born in Pontius, and lately from Italy. Pontius means *the sea*, which is symbolical of the Universal Mind, and Italy means *strength*. You perceive that these silent tent-makers within have their origin in God and that they are strong.

Paul, the Truth, is also a tent-maker. The Truth always builds up—it never tears down. So we find that when this realization of the Truth enters our minds, that it joins itself to all the upbuilding forces there at work.

But the Truth is not content with mere physical upbuilding—tent-making. It would instruct the man how to build his own tent or body, and he reasons to both Jew and Greek in the synagogue every Sabbath; that is, the center of spiritual thought in times of rest or meditation. When fired with perception (Silas) from on high, and zeal (Timothy), and the fervor of the soul (Macedonia), the Truth is pressed by the word to proclaim that Jesus (*I Am*) is the Christ (the saving power). This always brings a climax, and the conservative thoughts oppose and blaspheme. The Truth then makes a sweeping denial of these resistant thoughts and concentrates all its power upon the receptive states of mind, which reveals Titus (pleasing), Justus (just), a worshiper of God. Crispus (circle), the ruler

of the synagogue, who believed with all his house, indicates that the Truth really encompassed in a spiritual sense the whole man. The consolation and encouragement which came from the Lord in a vision indicates the fulfillment of the law in this movement of the Truth in its work of regeneration.

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When man is illuminated by the Spirit, and he perceives his capacities, he is filled with zeal to develop them. The man whom Paul saw in a vision beseeching him to "come over into Macedonia and help us," was the man within. That man lives in Philippi, which means *place of power or vigor*.

But there are states of consciousness to be set right in this man of Macedonia. He is filled with *ardor* (which is the meaning of Macedonia), and anxious for higher life, yet in bondage to many limited thoughts and customs. He is using some of his high faculties on low planes for the sake of gain. The damsel out of whom Paul cast the "spirit of divination," represents *intuition* reduced to mere personal acquisition. All great geniuses and phenomenally successful business men have this faculty of quick discernment. They learn by experience that there is something in their minds that determines for them the right course, and they cultivate it until it becomes almost an unerring guide. It belongs to the higher range of faculties, but has been pressed into service by the lower. When the Truth enters the mind, it recognizes its own, and calls out, "These men are the servants of the Most High God, which proclaims unto you the way of salvation." When the one who has been using intuition on the sense plane, and for selfish ends, finds that the new consciousness has made inoperative former methods, there is a certain part of him that rebels. The sense man rises up and says, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans." That is, "This new statement of my relation to God and man has disturbed my thought and brought to my attention relations which I

cannot observe, being a man of the world." The Truth is berated and condemned by the sense man, and he binds it with his narrow thought and casts it into the darkness of his ignorance.

But Truth is not so easily suppressed. When once it has found entrance to the mind, there it carries on its work. It is a living principle, and works its way through the consciousness like quicksilver. The sense man may think he has it bound, but it is at that very moment praising the good and singing its freeing hymns in the soul. Many a one has consoled himself with the thought that he has gotten rid of the necessity of reform in his life methods, only to meet a great collapse of body at a most unexpected hour. This "earthquake at midnight" is not brought about to destroy, but to free. People who have these experiences always regard them with terror at first. They think in their illness that a great disaster has come upon them. But the Truth says, "Do thyself no harm, for we are all here." The prison house of sense is shaken to its foundations, all the doors opened and everyone's bonds loosed. Instead of being a calamity, this opening the doors of the mind and setting free the faculties is in reality a great blessing.

The first convert to this new relation is the jailer, or that in us which controls the body action in its physical aspect. It wants to conform to the new relation and is open to the baptism of spiritual life, which is imparted by the Truth.

The judges of the law in us, the magistrates, have been at fault, and must be made to acknowledge the Truth openly. We assume that there is a spiritual law and a material law, Jew and Roman, but the Jew is found to be a Roman also. There is but one law and that is Divine. Our judgment must be impressed with this truth, hence the demand of Paul, "Let them come themselves and bring us out."

* * * *

Truth passes through three stages in entering the mind. First, doubt, then examination, then acceptance. These

are represented by the three Gentile cities through which Paul passed. But after Truth has entered the mind and been accepted, it has yet a work to do before it can become an abiding part of the consciousness.

The synagogue in which Paul "reasoned with them for three Sabbath days," is the established religious thought bred in us by tradition, education and inheritance. It is part of the very tissues of our brain cells, and holds its sway even after we have fully accepted the new revelation. The only way to dissolve these effete ideas is to establish a new and stronger center based on the living Christ. This is done by "opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you is the Christ." This Christ Principle does suffer itself to be submerged in our consciousness that it may become one with our earthly thoughts, and rising to its native spiritual estate again, carry them up with it. And Jesus, who demonstrated in its fullness this resurrection of man from the dead state of sense to the living state of Spirit, is also the Christ. When man makes complete union with the Christ Principle, he does away with personality in its limited aspect. He does not lose identity; he is still Jesus, but he is Man Universal instead of man local. Jesus is the only one of our race who we know has made this supreme attainment. He is no longer human man—he is God-man, that is, God in the form of man. We are all on the way to this attainment, and it is of great assistance to know and come in touch with one who has reached the goal. This Jesus has done, and he is a mighty factor in helping the whole race to like bliss.

When we proclaim the Christ ruler in our thought, there is opposition in our established religious convictions. The non-religious part of the consciousness, the Greeks, are the first to receive the Truth, and a multitude are converted. But the Jews are "moved with jealousy." They do not like to be disturbed in the teachings which their forefathers handed down to them. We may think that we are so free that these religious ideas of the past have no hold upon us,

but when the question of who shall rule in the mind comes up, we find that the Jew is there to stir up opposition to the Jesus supremacy.

Jason means *one who cures*. He represents the *I Am* in its first stages of growth in the higher law. He is hauled before the rulers and accused of setting up a new king in opposition to Cæsar. He is called upon to give security for the brethren; that is, he heals the breach between the opposing forces in the consciousness by making concessions for the time being. He sends away the fiery Paul and the psalm-singing Silas, and harmony is restored. We should not be too full of zeal in our spiritual ongoing. We are apt to become fanatical and disagreeable and make ourselves obnoxious. Pour oil on your troubled waters by now and then going into the Silence and holding for harmony, that is slipping away in the night.

* * * *

Paul imprisoned at Cæsarea symbolizes Truth confined to the intellect. It seems paradoxical to say that so great and powerful a thing as Truth can be confined or hampered by so small and weak a thing as the intellect, yet observation and experience proves that it can. In this connection we should distinguish between a Statement of Truth, which Paul represents, and the Whole Truth, which is the Holy Ghost. The Statement of Truth goes before and opens the mind for the advent of the larger realization to follow. Elijah in the Old Testament and John the Baptist in the New represent this forerunner "making straight the way of the Lord."

The first attitude of the religious mind is to kill out this new Statement of Truth, which seems to run counter to its cherished convictions and traditional customs. But the law of self-preservation, represented by the Roman hierarchy, rescue it, and it is confined to that realm, but not suppressed, as Paul "reasoned of righteousness and temperance; and judgment to come."

We find that a Statement of Truth once admitted into the mind keeps up its agitation of greater truths to follow.

Felix is that thoroughly mortal consciousness that believes the world that appears is the all of existence. It poses as judge, and decides all matters from the standpoint of personality and personal profit. Felix listened to the exhortations of Paul, "hoping that money would be given him." It is not uncommon to find people who hang on to Truth hoping that they can in some way make money out of it.

Truth is not riotous. It does not argue nor dispute, nor cause any disturbance in the temple. It quietly conforms to the law of righteousness as revealed by the principle. This inner revelation of the law comes to those who seek for it sincerely. The rule may not be described in intellectual terms.

"Seek and ye shall find; knock and it shall be opened unto you." This inner door is opened in various ways—all that is necessary is a receptivity and willingness to let go the old ways, the old thoughts. Felix was terrified at the revelations of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; when I have a convenient season I will call for thee." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the Universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are fairly glued and cemented to the material. Yet it can be done, and it must be done eventually. If one does not give up willingly the law itself brings about that precipitation of error thoughts into the visible life that dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix, as recorded in history.

A man, whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this—I have everything I require." But the Truth kept up its exhortations in the mind and he let it work in a quiet way. He was not religious but honest. He began to ask the Lord to show him

the Higher Law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says he thought he was happy in the old way, but it was not to be compared to the joys of the new. It has taken him many years to reach this place of security in Truth—so we see that it is not always a burst of glory that opens the door toward heaven.

RIPE FOR CHANGE

The time is ripe, and rotten ripe for change;
Then let it come. I have no dread of what
Is called for by the instinct of mankind;
Nor think I that God's world will fall apart
Because we tear a parchment more or less.

* * * *

I do not fear to follow out the truth,
Albeit along the precipice's edge.
Let us speak plain: there is more in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair-sounding name.

Let us call tyrants, and maintain
That only freedom comes by grace of God,
And all that comes not by his grace must fall;
For men in earnest have no time to waste
In patching fig leaves for the naked truth.

—James Russell Lowell.

What I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.
—Emerson.

RIVAL MESSIAHS

CHARLES FILLMORE



NEWSPAPER report of a Theosophical Convention in Chicago says:

"An insurgent element, headed by Chicago Theosophists and others from the Point Loma colony is seeking to overthrow the followers of Mrs. Annie Besant of Madras, India, nominal head of the international society, because she is said to look upon Krishnamuri, an East Indian youth, as the Messiah who will lead the world out of darkness twenty years hence.

"The real Messiah, according to the insurgent Theosophists, is a Chicago youth, whose identity is being kept secret. He is being reared in a manner that is guaranteed to make him a fit leader of a new race of supermen.

"The Theosophists expect to plan a money raising campaign while the convention is in session to make extensions to the Klatona colony near Los Angeles. It is here the new race of Americans—superior beings—is to be developed, according to the leaders of the cult."

It may not be generally known to the Theosophical Society, but there are Initiates in America who have been informed of the plans of the Lord for the advent of the New Race. They have been on the Watch Tower for many years, and the Spirit has kept them informed of the general movement of the people who are to form the nucleus of the new civilization on this planet. Some of those who were with Jesus in Palestine are active members of the organization which the Lord is perfecting. It would startle and astonish the religious world if they knew what is going on. But they would not receive the revelation. They would put out of their synagogues anyone who would tell them that Paul is in their midst preparing to preach again, and demonstrate the gospel of Jesus Christ. When Jesus told the Jews that John the Baptist was Elijah come again, they passed it by as the idle words of one who had no ecclesiastical authority to prophesy. We can say on authority that the greatest forward movement the race has ever had is

now under way, and the same men and women who have worked in ages past are at work today. Some of them are yet in ignorance of their previous personalities, while others know full well their many goings and comings for thousands of years. They also know that a crisis—a final test of their overcoming powers is at hand, and they are confidently preparing to enter here and now into the inheritance of the redeemed body.

The question of rulership in the New Race has long been settled. Jesus is the Planetary God, the Father of this race, and he will rule as the legitimate head of the house. He did not leave the planet at his ascension, he simply entered the inner spiritual realms. He will become visible to those who put on Christ and manifest their incorruptible, undying bodies. Many are conscious of his presence in degree, but they do not see him as he is because they have not brought their faculties of apprehension up to the same standard as his. When we "awake in his likeness," then we shall see him as he is. This does not come about through the soul leaving the body, but it is accomplished by refining, spiritualizing and raising to higher degrees of power both soul and body.

There are a very large number of souls ripe for the great change, and they are striving to attain the Christ standard of manhood and womanhood. A great army of the redeemed is being silently gathered in Spirit. Jesus is their king, and they are joint heirs with him of all that exists in the Principle of Being—the *Elohim*. These people must demonstrate in their characters, and their ability to rise superior to material conditions, that they do belong to a higher race.

The attempt of men to develop a sort of queen-bee to rule the New Race is short-sighted. Any idea of rulership should be rejected by the disciple who aims at the highest. The same mind that is in Christ Jesus is in you, and you cannot enter his kingdom until you give that mind *in you* all your power and dominion. "If any man shall say unto you, Lo, here is the Christ, or there; believe it not."



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

SAVING GRACE



OVERCOMING is such an important and necessary part of spiritual growth that it is continually set forth and emphasized in these pages as the one way to spiritual consciousness. But the work of overcoming all of the errors of the mortal enters so deep into the constitution of man that no one could endure to the end and be saved, were it not for that merciful provision of the Father's love called "grace." It takes the saving grace of Jesus Christ to carry one safely and successfully through the transformation from the conditions that have resulted from ignorance, into the consciousness of Truth and everlasting life. The pathway of righteousness is made much easier to those who depend upon the grace of the Lord Jesus Christ, because their faith in his saving grace is counted unto them for righteousness while the actual inwrought righteousness is being established in them.

In the past two thousand years, men have talked much about being saved by grace, but very few seemed ever to catch the strain that runs all through the gospel about overcoming, and perhaps none, until in these last days, realized what it meant to be an overcomer to the extent of putting off all the sins and errors and weaknesses, and even death, of mortality, and putting on the righteousness, incorruptibility and life of Jesus Christ. But every overcomer should know also his need of grace.

The grace of God is his mercy and favor, unmerited by man. Justice demands more than man could possibly offer as restitution for breaking the Divine Law, but God's forgiving love remits the penalty on certain conditions, and this remission is the result of his saving grace. God himself provided the way of escape for man, and that Way is through his Son, Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever

believeth in him should not perish, but have everlasting life." Accepting him by faith, as Savior, brings man into a place where it is possible for him to receive God's favor, and have opportunity to work out into his whole being, from the innermost to the outermost, the salvation which was so freely provided by Jesus Christ.

The theme of Paul, and indeed of all the New Testament writers, is the saving grace of the Lord Jesus Christ. Paul goes into detail in trying to reveal this blessing to the Romans, and the first seven chapters are devoted entirely to an explanation and argument, showing the reasonableness and necessity of accepting righteousness and salvation by faith, as a free gift of God's grace. These seven chapters lead up to that wonderful overcoming chapter, the eighth, which has been inspiration and comfort to all whose desire has reached out for the realization of their Sonship.

When Peter wrote of those who were "kept by the power of God through faith unto salvation ready to be revealed in the last time," he brought out exactly the point we are aiming at here. We must be kept alive and safe while we are attaining to, or working out salvation—inwrought spiritual righteousness; and this keeping power is faith. The same thought is expressed in I Thessalonians: "I pray God your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ."

This is all very practical, especially for those who feel that they must overcome all the sins of the flesh before they can expect to be blessed with God's healing power. Perfect, permanent health does of course depend upon perfect conformity to the Divine Law, but while the law is being learned, something must come in and keep us in life and health. So we claim health and wholeness by faith in Jesus Christ and declare his keeping power.

BECOMING GOOD STUDENTS

It is fitting that the earnest application and faithful study which men so readily give to gain the knowledge of the world should be given to the study of Truth. History

is filled with stories of sacrifice, of privation endured by students for the sake of the education which they valued above all else, and all kinds of humble service has been rendered in exchange for food and clothing and shelter until the school course could be finished. "The children of this world are in their generation, wiser than the children of light." This is well illustrated in the way the children of the world go after what they want, whether it be education, or money, or whatever they value.

There is, of course, a difference between the method of attaining the world's knowledge and attaining the knowledge of Truth, and yet, in certain respects, they are similar, because the laws of mind action call for perseverance and faithful application in whatever one undertakes, whether it be for worldly profit, or spiritual gain.

The Spirit of Truth is promised to lead us into all Truth, and because of this promise some have thought they had nothing to do in gaining spiritual knowledge. The Spirit of Truth is the Teacher, and the fact that there is a teacher implies that there are students also. Instead of thinking that the teacher is going to do all for them, "the children of the world" apply themselves all the more diligently when they know that they have a good instructor. So "the children of light" should be at least as wise, and, knowing that they have a good Teacher, even the very best, the one above all others, they should place themselves in the receptive attitude of the student mind and seek at least as earnestly for the Truth as the children of the world seek for their knowledge. As indifference and negligence make poor students in the school of men, so these same negative conditions make poor students in the school of the Spirit.

You who are in the Lord's ministry find that you have sometimes to deal with that state of mind which has settled down into a fixed notion of "do-lessness," and your patient expects you to do for him all that is to be done. He is not awake. He does not realize that he needs to arouse himself and lay hold earnestly of the saving grace and the understanding of God. If you give him a statement of

Truth to hold, he reads it over and thinks no more about it. Of course he is not helped, and you may begin to wonder if you are at fault that you do not reach him.

In such cases do not condemn either yourself or your patient, but tell him plainly that he must wake up, and seek earnestly, and lay hold with steadfastness. In the Silence say to him, "Awake, thou that sleepest, and Christ shall give you light." Pray for his awakening from the sleep and inertia and death of the mortal mind into the quickening, vivifying activity of the Spirit; and his mind and body will awaken to new life and new interest in life.

But do not take on yourself the burden and responsibility of his awakening. Remember always, "It is the Spirit that quickeneth." "Not by might nor by power, but by my Spirit, saith the Lord of hosts." When he shows signs of awakening, encourage him to be a doer of the Truth, a student that shall bring forth fruit to the glory of God the Father.

ANSWERS TO QUESTIONS

What is the difference between awakening and quickening?

Quickening is the stirring of the soul from within through spiritual means. Awakening is the understanding of what the quickening is, and a certain *knowledge* of things spiritual.

What is the Law of Being?

The Law of Being is the order and harmony that eternally exists in Divine Mind, in both the formless and the formed.

QUESTIONS TO BE ANSWERED BY STUDENTS

Explain why and how the sayings of Jesus bring benefit and blessing and not hardship.

Why should one hold for entire wholeness rather than for the healing of some particular ailment?

Give your strongest prosperity statement.

WILL AND UNDERSTANDING

Lesson Ten, Unity Society Correspondence Course, written by D. W. FREEMAN, a student.



THE question is often asked, Is man a free moral agent, and does he have free will? In other words, is he privileged to choose his own way in all things?

At the very beginning man was given this right and it is the *mis-use*, rather than the use, thereof that has caused all the sin, sorrow and suffering in the world. The first Adam may have acted in ignorance of the result which would follow the wrong use of the will, but his ignorance did not excuse him and he "reaped as he had sown," not only for himself, but posterity as well.

But Jesus said, in praying to the Father, "Not my will, but thine, be done." Taking his words as a basis of action for man in general, is he free to use his will as he chooses?

Governments, established by mankind, have enunciated laws. Are not these laws for the benefit of mankind, and would you say that because of such regulations man is not free to use his will as he pleases? God is Law, but he is more, he is Love, he is Good, he is Mind—the One Mind, the Universal Will, and man's relation (as well as the relation of his faculties) to this One Mind should be considered. "In him we live, and move, and have our being," and this being so, the mind (or will) of man should blend with the One Mind (will), even as the mind of a single cell in the body blends with and does the will of the mind of man. This is accomplished through an understanding of the unity of God and the perfect man, the Christ.

God is Love. The great Universal Will is good and wills only good. The Christ in Jesus, recognizing this, declared that "it is not the will of your Father who is in heaven, that one of his little ones should perish." "If ye

. . . know how to give good gifts unto your children, how much more shall your Father who is in heaven give good gifts unto them that ask him." God never wills suffering for his children, and if man suffers it is because he has not come into an understanding of God as Father. Man has been given free will, and he can accept or reject the promises as he may choose. If he rejects them, then they cannot be fulfilled in him.

To do the will of God is to *know* and *act* the Truth, think and act in harmony with Truth. In man's true estate he has understanding and chooses that which is right and true; his will is at-one with God's through spiritual understanding. When he exercises his will in divine understanding, then only is he free, and then only can he claim the promises, for *he shall know*. Then, too, will he pray in the understanding of himself as the Christ of God, and the promise, "Ask what ye will, and it shall be done unto you," will be fulfilled in him. He will be hid with Christ in God, for "he that doeth the will of God abideth forever."

It behooves us, therefore, to understand the will of the Lord, and to this end the statements of Jesus are exceedingly useful, for they teach the Father's will. Those who keep these sayings are at-one with God, they have made the at-one-ment and are made free through the Truth. More than a mere intellectual understanding of the Truth is required, however, for the "letter killeth." A spiritual quickening is needed, for "the Spirit maketh alive." Many of these sayings of Jesus, statements of Truth in simple form, are, when interpreted according to the letter, exceedingly hard sayings; but to one in spiritual understanding they are not grievous, but a source of joy to the soul.

One of these hard sayings is, "Resist not evil." To him who takes it literally, whatever comes is to be borne, though he may consider himself ill-treated, and become soured on the world in general and nurse his fancied wrongs, thinking it is God's will. He who understands it in the Spirit, counts his afflictions all joy, knowing that there is naught but good. He does not fight the evil, so-called; he

simply takes a positive attitude towards it, realizing that it has no power over him who dwelleth in the secret place of the Most High.

A state of mental resistance always indicates an unyielding personal will. When consciously at one with God, man increases his power to use his will and his life will be like that of Jesus Christ.

In the Old Testament story, Joseph's two sons, Ephriam and Manasseh, were never separated, and in the Promised Land their portions were assigned together. Like them, the Will and the Understanding (in the symbology of the Scriptures Ephriam represents the Will, Manasseh the Understanding) are never separated, but are ever found working hand in hand. The will is the expression of the knowledge that comes to us through the understanding. One gives expression to the action of the other. All that we are has come through these faculties, and all that we become, everything that enters into our character, must enter in the same way. Knowledge must come through understanding, then be expressed through the will.

The subjective mind records and repeats that which it has received from the objective. The phonograph illustrates this. It receives and records faithfully that which comes to it from without; and the record once made, whether it be a delightful harmony or a jargon of discordant sounds, may be repeated as often as the person in control so wills. Like the phonograph, the subjective mind records, and its record is the physical body, that which comes to it from without by the means of the conscious mind.

It behooves us, then, to take heed as to the kind of thoughts we think, the things we admit into the conscious mind. As we think on these things the truth of the Psalmist's statement, "As a man thinketh in his heart, so is he," becomes a vivid truth. "As a man thinketh"—to it can be traced every experience that he hath. Understanding this, man may fashion his world as he will, for he can control his faculties and all their expressions. How? By letting into the mind only the right thoughts, making a right use of

and developing the understanding, and then using the will in accordance therewith, for the will (like the phonograph) then expresses that which comes to it through the understanding.

Through the understanding, children should be taught the right use of the will. The will of a child should never be broken, but should rather be strengthened. Parents and teachers should never think of a child in any other way than that which they wish it to manifest. They should be taught the Truth and then allowed freedom to express it.

We should always respect the freedom of others, and should never attempt to control or interfere with their own use of their will, or compel others to follow our ideas. If one be dominated by another, the will of the one dominated loses dominion. He who would dominate another assumes the place of the One Will. "Call no man Master, save the Father."

Just a step farther on and we pass into the realm of hypnotism, where the will of the one controlled is surrendered almost entirely into the hands of the operator. The will of the subject has been denied its rights, has lost control and is more or less the slave of another. Instead of the will dominating, it is dominated, the whole consciousness is thrown into disorder, the *I Am* has lost dominion. Why is it that one who has been, for any length of time, a hypnotic subject or medium seldom manifests either health or prosperity? Because the will has lost dominion. Man can only express his true estate when he understands what he is, and makes a free, right use of his will. "What I will to be, that I will be." Men frequently hypnotize themselves with doubts and fears, adverse auto-suggestions, etc., and the will does not have full and free expression. All hampering thoughts must be laid aside and the Truth of Being asserted, for then only will man manifest health and prosperity, his true estate.

He who would express the Truth must have a resolute will, one that will surmount all obstacles. Those who have attained know that it frequently requires a very firm will

to overcome the negative states which have found entrance into the consciousness through neglect, or the ignorant exercise of the will. This is what is meant by the words of Jesus Christ that "The kingdom of heaven suffereth violence and the violent take it by force." A better translation is, "The kingdom of heaven is open to invasion by the resolute will, and the resolute will taketh it by assertion." Knowing the Truth, there should be no wavering or vacillating in carrying out its mandates. Affirmation and assertion and a fixed purpose to overcome will work wonders, and "whosoever will" meet the conditions may come into the kingdom.

Suggestions received may be acted upon and produce good results, but the results are temporary and may soon pass away, leaving the last condition no better, possibly worse, than the first. He who would enjoy health and prosperity, and all the good things which the Lord "hath prepared for those that love him," must enter into a spiritual realization of the Truth of Being, know and act the Truth and make a right use of understanding and will.

The will has much to do with forming a perfect body. Before the Perfect-Man temple can be expressed, the will must let go of errors that have been built into the body, and replace them with the Truth of Being. "Other foundation [of permanence] can no man lay," but when this foundation has been laid the superstructure (body) will indeed be "a fit temple of the living God"—"a building of God, eternal in the heavens."

Are you willing that God's will be done, are you willing to blend your will with his through the understanding? This it is to be "reconciled to God." It is not a negative giving up to whatever befalls, but seeing in all and everything the One Eternal Good, the Universal Will, ever acting for the benefit of all.

What we really will to do that we do. Sometimes we think we will to do when we have only a longing or a desire or a wish to do. Desire is the reaching out of the soul for satisfaction, while will is the controlling and directing force of mind. Desire works from the outer con-

sciousness, the will from within. When the will acts in accordance with desire, then we do the thing we want. One may have the desire to do, and yet not have the will to do.

Willing is not a hard personal effort; in its true estate it acts easily and without apparent effort. When men learn to make themselves one with the One Will, then will they be able to control and direct all the functions of the body as well as all their thoughts. To bring about this union the following statements will be useful:

Thy Will is my Will, O God.

I rejoice to do the Will of God.

I am free to do the Will of God.

Power, mastery and dominion of Free Will are mine through Jesus Christ.

HELPS FOR TEACHERS

Some of the editorials that have appeared in "The Study Department" have been gathered into a booklet for the convenience of teachers. It is called "Helps For Teachers of Practical Christianity." The "Table of Contents" is as follows:

Drawing People to Truth Gatherings, Naming a Class, The Wisdom of Humility, Have a Standard, Are You Truly Broad? Putting Down Personality, Teach and Live True Prosperity, The Baptism of the Holy Spirit, Be Natural, Sing Unto the Lord, The Bible, What Is In a Name? True Health, The Unreality of Obsession, Spiritual Quickening Necessary, False Notions of Spiritual Progress, The Spiritual Law of Purification, Fasting, Spiritual Freedom, The One Way to Health.

This booklet can be ordered of the Unity Tract Society. Price 15 cents.

Curse not, but pity him whose fate it is

To look distrustfully upon his kind;

A woe full great enough to bear is this,

With faith and love cast out of heart and mind.

—*W. F. Barnard.*

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing the Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, NOVEMBER 23

TRANSMUTATION

Scripture Text—John 2:1-11

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2. And Jesus also was bidden, and his disciples, to the marriage.
3. And when the wine failed, the mother of Jesus saith unto him, They have no wine.
4. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5. His mother saith unto the servants, Whatsoever he saith unto you, do it.
6. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.
7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.
9. And when the ruler of the feast tasted the water now become

wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom.

10. And saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.

11. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

SILENT PRAYER: *Substance and life are unified in me, through Christ.*

A "day" in man's development is a state of consciousness. The first day is the spiritual consciousness, the second day is the soul consciousness, the third day is the body consciousness. A marriage is a union of two states of consciousness. Cana means "a place of reeds," referring to musical sounds; in body, the larynx. Galilee means to "whirl," and represents power, force, energy, acting in conjunction with substance. "The mother of Jesus" is Intuition. Jesus, the perfected man manifestation, is conceived in the intuitive nature and moulded in her substance.

The I (Jesus) and his disciples (faculties) are always bidden to these unions of planes of consciousness. In spiritual development intuition is the guide in matters pertaining to the outer world. "The mother of Jesus was there."

The "wine" is the vitality that forms the connecting link between soul and body. It is an all-pervading free essence that is generated from the nerve substance, or water of life. This wine of life, or free vitality of the organism, must be present in large quantities before a blending of thought, or soul and body (wedding), can be successfully made.

When the I is "lifted up," there is a higher vital action imparted to the whole consciousness. Jesus said, "I, if I be lifted up, will draw all unto me." (R. V.) This lifting up of the I is the result of spiritual perception of Truth. When we discern the real Truth of Being, and our relation to it, there is a new and higher consciousness established. This greater energy is first imparted to the soul, or thought realm, and through it to the body.

But this whole process is under law. There is a definite step by step connection of thought and thing, through laws that may be discerned by man and used universally. At the close of the previous chapter to this of today's lesson, Jesus had caught sight of the spiritual realm and said, "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

This high perception of man's union through *I Am* with the Divine Harmony must, by the law of sympathetic vibration, be imparted to every part of his consciousness, and this "marriage" is that union of thought in all parts of the body.

But when vitality is low there is cessation of transmutation of substance from material to soul. We feel this in the regenerative process as an inability to concentrate our thoughts. When the Intuition calls to *I Am*, "They have no wine," or vitality, "Jesus saith unto her, Woman, what have I to do with thee?" A Bible authority says this is more correctly stated in the terms, "Woman, what is there between me and thee?" It is the questioning attitude of *I Am*. It is not clear in its understanding of what is to be done. It is looking forward to a time when it will do, but its "hour has not yet come." We find ourselves wanting to see all the steps of our action before we begin. But in spiritual processes we have to proceed without knowing the various steps. Just go ahead and speak the word, and the law will see you through. The elemental forces of Being, "servants," are right at hand to carry out your demands, and the intuitive perfection of Truth (woman) within you commands that they do your bidding.

The "six waterpots of stone" are the six nerve centers in the body, which are filled with the water of life, or nerve fluid. That this is not a literal narrative of the supplying of a wedding feast with wine is borne out by the quantity produced. Each vessel contained about twenty-five gallons, and the total was something like one hundred and fifty gallons. This would supply a regiment with stimulant at a feast.

The symbol represents the abundance of vital energy which may be generated from a union of *I Am* spiritual thought with the water of life, or nerve fluid, in the various centers of the organism. With every thought we are setting this nerve fluid into a state of action, and it rushes to any part that the center of attention draws it. When we have been much excited or interested, there is a concentration of this vitality in the head, and if we do not know how to restore and equalize it again in the body, we have a headache, or stuffy condition called a cold.

But in regeneration there is a permanent transmutation of this vital essence to higher consciousness, and a new element introduced into the organism. This, the "ruler of the feast," who is God, recognizes as the highest good—the giving up at the last of the very best to the Spirit.

SUNDAY, NOVEMBER 30

THE NECESSITY OF EXPRESSION

Scripture Text—John 9:1-11

1. And as he passed by, he saw a man blind from his birth.
2. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?
3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.
4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5. When I am in the world, I am the light of the world.
6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,
7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.
8. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?
9. Others said, It is he: others said, No, but he is like him. He said, I am he.
10. They said therefore unto him, How then were thine eyes opened?
11. He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash; so I went away and washed, and I received sight.

SILENT PRAYER: *I am identified with and I express the Christ Mind.*

In the consciousness are many formed thoughts that are not quickened into active perception except through the impulse of the *I Am* in a specific way. For instance, one may not discern the difference between the supplicating, begging prayer and the *I Am* prayer of affirmation. Such a one would have in him a "blind beggar."

There are sins of commission and sins of omission. In this example it would be a sin of omission—the right relation of man to God and the law through which things are made manifest had never been revealed to the consciousness of this "blind beggar."

But the uneducated faculties or "disciples" look upon all sins as of commission—the result of error on the part of parents, or the acts of the person in a previous life experience; hence, "Who did sin, this man, or his parents, that he was born blind?" The *I Am* answers, "Neither, . . . but that the works of God should be made manifest in him." The *I Am* "must work the works of him that sent me," "I am the light [understanding] of the world."

The *I Am* must bring forth in their right relation those dormant powers of the mind and quicken them in perception, understanding and realization. Earth is typical of ignorance, which is the condition in which the *I Am* finds the bodily states of mind within itself. They are not in the light; they are on a low plane of consciousness—deep in the belief in the reality of matter—and they must be cleansed of this wrong concept by bridging the gulf for them between matter and Spirit with an idea that is in harmony with their consciousness. This is typified by the saliva used by Jesus to mix the clay which he put on the blind man's eyes, and which is typical of the Universal Substance reality back of matter. The sense concept of substance must be erased from the thought that would see clearly the real, hence the command, "Go wash in the pool of Siloam."

The "universal ether" of natural science is the "earth without form and void," but back of it is the *I Am* idea

upon which that earth rests, and this idea must be revealed through the cleansing waters, or denials of the *I Am*. This process of so quickening the body consciousness and raising it to the highest spiritual realization can be demonstrated by anyone. Even physical scientists are impinging in their experiments in psychology upon this law through which the *I Am* forms and transforms its environments.

Prof. Gates says that he can raise the temperature of his hand by centering his attention upon it for a time, and also increase its size. He proved this by placing his hand and arm in a vessel filled with water, then centering his attention upon the part, the water began to run over the side of the vessel, proving conclusively that there was an increase in size.

This is an example of how the *I Am* can increase or decrease, make intelligent or keep in ignorance, make strong or weak, sick or well, any of its organs by centering its attention upon them. But we must know that all power is given unto the *I Am*. It can not only increase the size and temperature, but it can do all things with these members which it desires, if it goes about it in the right way. This right way comes through understanding of Truth, as revealed by the Spirit of Truth open to everyone.

SUNDAY, DECEMBER 7

SPIRITUAL UNDERSTANDING AND SOUL CONSCIOUSNESS

Scripture Text—John 4:5-14

5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:

6. And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou

wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

SILENT PRAYER: *May the waters of everlasting life spring up in me now.*

Samaria means *watch-tower*—which refers to that department of the objective consciousness functioning through the head. Sychar means *drunken*—that is, a confused state of mind. It is located near the parcel of ground that Jacob gave to his son Joseph—which is the forehead, seat of intellectual perception. Here was Jacob's well—inspiration through the intellect alone.

Jesus—I Am—has been compassing the whole man, has been journeying from Dan to Beersheba, from within to without, and he rests at the point where the intellectual and the spiritual meet. The "woman of Samaria" is the feminine or emotional side of objective consciousness. It also gets its life and inspiration from the within or subjective consciousness.

Jesus has power to impart to intellect the inspiration of the Spirit—here designated as "living water." But in order to do so he must get the intelligent attention of this mixed state of consciousness. The Samaritans were a mixed race, being a combination of both Hebrew and heathen blood, and the woman at the well recognizes the separation which exists between the Absolute Truth and the mixed thoughts of intellect. But Jesus is not afraid of being contaminated by the communion. He is willing to imbibe the inspiration of this realm of mind, and by so doing get into touch with its thoughts and sympathies.

This Jesus consciousness is appealing to intellectual

people to recognize the gift of God, the Spirit of universal love and brotherhood, and appeal to the living inspiration which may be had for the asking. But man must *ask*. "Ask and ye shall receive."

The questioning, analytical attitude taken by the woman at the well represents that tendency of intellect to know how? why? where? "How can you draw this living water? There is no visible means that I can see whereby you can get the everlasting water of life. Are you greater than all the precedents and antecedents of intellectual inheritance and experience? These assumptions of the spiritually-minded that they have a truth higher than human reason, seems to me far-fetched and ephemeral." These are but a few of the many questions and objections of the intellectually wise.

Nevertheless, spiritual perception continues to affirm that it has the inspiration that shall never slack nor prove wanting. The mortal understands so little that it is constantly asking for more—it is never satisfied with itself or the knowledge that it finds. But whoever drinks of the true spiritual inspiration shall never thirst. It will prove a well of water springing up unto eternal life.

SUNDAY, DECEMBER 14

THE EXTENSION OF THE SENSES

Scripture Text—Luke 10:1-11, 17-20

1. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2. And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

3. Go your ways; behold, I send you forth as lambs in the midst of wolves.

4. Carry no purse, no wallet, no shoes; and salute no man on the way.

5. And into whatsoever house ye shall enter, first say, Peace be to this house.

6. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11. Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.

17. And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

18. And he said unto them, I beheld Satan fallen as lightning from heaven.

19. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.

20. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

SILENT PRAYER: *My thoughts and my feelings are spiritual, and are guided by the Spirit of Truth.*

Nearly all our lessons have referred to the more interior planes of consciousness. This one goes into the exterior and shows the power of the *I Am* thought in its diversified aspect.

Seven in the number representing fullness in the world of phenomena. There are seven senses, although we usually count but five; the two additional are thinking and perceiving. The brain is the thinking organ, and the solar-plexus the perceiving organ. The ability to send and receive thoughts as the telegrapher sends and receives messages is one of the untrained senses. The brain is the battery through which this sense is worked. This is named *telepathy*. Through the *solar-plexus* man can intuitively feel the character of everything he comes in touch with. This is *soul perception* or *intuition*, and in the unregenerate pertains to the physical. These two undisciplined faculties must be trained by the Christ-Mind. Those who attempt to develop

them without this sure guide will get mixed results and darkness.

But all the senses can be spiritualized and their limitations done away with. We know that the eye and ear, in fact, all the senses, have an inner field of action, but only the few have as yet quickened the within, and the phenomenal world seems to be their only place of action. So the brain and solar-plexus are in touch with mighty spiritual forces, but the few only have discovered it. In fact, it is not generally accepted that these latter have a distinct function in the sense consciousness. But they have, and much of the thought and feeling which metaphysicians take to be spiritual have their origin in the vibrations of the outer brain and the emotions of the sense soul. It is only when the head and heart are moved to action by the Spirit that we can say that their emanations are spiritual.

But the seven avenues of expression are to be trained in spiritual ways and their efficiency multiplied tenfold—"the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." The sending them "two and two before his face" refers to their dual action in expression (face). "City and place" refer to centers or aggregations of intelligent cells in the organism. These senses must be freed from mortal limitations. They must be innocent and confiding (lambs), unselfish (no purse), no care for future providence (no scrip—wallet for food), understanding not restrained (no shoes), but the message of peace and harmony to be carried to every abiding thought (house).

Peace shall be established wherever your thought of peace has gone forth, and if it has not been established you will know it by the thought returning unto you.

The thought of health is to be sent to every house or place of abode in the body and the message of the Spirit spoken unto it, "The kingdom of God is come night unto you." Deny all seeming materiality (wipe off the dust of the city.)

Then your senses shall return the true words which you

sent them forth with, and the consciousness will be that even the devils (discords) of your body are subject unto them.

MATTER AND ETHER

"The interspace between world and world is not truly empty in the popular sense, for it is filled with a wonderful medium, termed the *ether*, which fills all the depths of space, and bears through it to us, in the form of minute ripples or quiverings, the light of the distant stars. Matter moves through this vast sea of ether, apparently without resistance, much as a sieve moves through water, or a wind rushes through the trees."

Professor Osborne Reynolds assumes that the ultimate particles which make up matter are nothing but empty cracks flitting to and fro like silent ghosts through the vast stagnant sea of ether. The ether is supposed to consist of an arrangement of indefinite extent of uniform spherical grains, generally so close that the grains cannot change their neighbors, although in continual relative motion with each other. . . . The pressure in the medium is about 10,000 tons per square centimeter. In spaces in which there occur a smaller number of grains than is necessary to render the piling normal, such local deficiencies are permanent. They can run through the medium without the medium moving with them, much as waves pass over water without a transfer of matter. They attract each other according to the laws of gravitation, and constitute the particles of matter. Hence, in contradistinction to our usual notion, matter consists of merely cracks or gaps in "space"; it is "emptiness," and not "fullness," as one would naturally suppose."—*Triumphs and Wonders of Modern Chemistry*. Goeffrey Martin (Sampson, Low).

Love as the sun loves. Shine as the sun shines. No place or person can be so far out of the way as not to feel his loving. Beam royally upon your enemies.—*Eleanor Kirk*.

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

November 20 to December 20, 1913

Held daily at 9 p. m.

We are thankful for the manifestation of Divine Goodness in Countless Blessings.

PROSPERITY THOUGHT

November 20 to December 20, 1913

Held daily at 12 m.

The Jesus Christ-Consciousness of Abundance is now manifest in me and all my affairs.

PROSPERITY THOUGHT

*The Jesus Christ-Consciousness of Abundance is Now
Manifest in Me and All my Affairs.*

The Jesus Christ-Consciousness functions in Spiritual Substance, and so is heir to all that the Father hath.

The Jesus Christ-Consciousness works from within, and when operative makes us masters of, and not slaves to, material possessions.

Jesus of Nazareth understood this and exercised the Law through which Substance is precipitated into formed things.

The multiplication of the loaves and fishes was a demonstration of this Law.

The lesson of the lilies is an illustration of its unhindered process.

"They toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these."

In truth, it is not through external efforts that we are really supplied, but through appropriation according to the activity of the Jesus Christ-Consciousness exercised by us.

"Believe ye receive and ye shall have."

When grain is put into the earth, it is the quickening thought that runs through the spiritual universe that causes the life germ to start, and to take hold of the supplying Substance that feeds and nourishes it.

Affirmations:

My prosperity is of Spirit. I can lack no good thing.

I am immersed in the All-Pervading Substance of Spirit, and my good is actively manifesting now.

The riches of Spirit now fill my mind and affairs.

My faith in the Providing Love of God is unlimited.

The increasing Presence of Jesus Christ makes visible my supply.

WHAT PRACTICAL CHRISTIANITY STANDS FOR

EDNA L. CARTER



WE RECEIVE many letters asking us to explain what the difference is between Practical Christianity as taught and demonstrated by the Unity Society, and other teachings of a religious character. The space of a letter does not admit of any very satisfactory answer to this inquiry, because the truth taught by Jesus Christ is Absolute, and being Absolute, is limitless. There are, however, a few fundamentals that may be briefly outlined in an article of ordinary length, and these are here given, as a matter of information to many inquirers.

It is the intention to state definite truths rather than to point out differences. Differences will speak for themselves.

First, an understanding of the true character of God is all-important. Practical Christianity is based upon the truth that God is Spirit, all-knowing, all-powerful and always everywhere present. The whole nature and life of man is greatly changed when his mind is quickened to the realization of this truth. While he thinks of God as a man, far away in the skies, he must necessarily have a God of limitations, and as he can rise no higher than that which he worships, he also is bound and limited.

Jesus showed the nature of God when he said, "God is Spirit," and this, with Paul's statement, "In him we live, and move, and have our being," opens the way to the complete revelation of God to man. No one can meditate upon these statements in a prayerful attitude of mind and not enter into an entirely new understanding of God and a consciousness of his presence.

We may talk about God forever and describe him by all the terms fitting to his character, and yet no one will

know him except those who come in touch with him through the realization that he is Being, and that they have their being in his Being. So it helps to dwell upon and enter into a definite acknowledgment such as, "God is Spirit. God is Being. God is Mind. God is omnipresent, omniscient, omnipotent. Beside him there is none else. In him I live, and move, and have my being."

Practical Christianity stands also for the true understanding of the nature of man. Jesus taught that we should not judge by appearances, so we look away from them in seeking to know what man is. Sinful, wicked, morally and physically diseased he may seem to be, but judging righteous judgment, by principle rather than by sight, we look into Being for the real man, instead of assuming that the appearance is he. In the record of his creation it is written that God created him and pronounced him good, and very good. All God's work is good. Being perfect himself, he could create nothing unlike himself.

But God's creations are not in the realm of forms. He creates in the ideal, and the man which he made is therefore ideal. "Ideal," to the world, represents something intangible, visionary, but as here used it means a perfect idea, a perfect pattern. As has been so often explained in Unity literature, man exists in God's Mind as a perfect idea of man, just as the inventor makes and holds in his mind the perfect image of his invention before it is formed in the outer. The inner is the real invention, the real creation. The outward form is secondary, and it will depend for its merit upon the faithfulness with which the one who forms it builds it like unto the idea or pattern in the mind of the inventor, assuming, of course, that the pattern is perfect. So man exists in God in perfection, and God exists in man in perfection. Every man is potentially all that God is, because he is the offspring of God, made in his image and likeness. As the oak is in the acorn, so God is in man.

But man is the expresser, and he has not expressed God. In his freedom, he became enamored of his own ideas, plans and patterns, and lost sight of the God likeness

which was his to express. He lost knowledge of the divine image, and it was this that Jesus came to restore to the knowledge and the consciousness of man. The "fall of man" was a fall in consciousness. He fell from the God consciousness down into a material, sense realm of his own making. But the potential God-perfection exists eternally in him, for all his fall, although this perfection is so hidden to his sense-blinded eyes that he does not know of its presence.

From this it will be seen that sin is nothing in itself. It is not a great and fearful power of evil, but a want of conformity to the Divine Law. It is a falling short of the Divine Ideal, a failure to recognize and express the Divine image and likeness. The power it seems to have is given to it by man. He puts his substance and thought-force into whatever he does, and when he expresses in ignorance and error, his own thought reacts upon him, and he thinks it is some evil power outside himself, fighting and trying to overcome him.

The understanding of man and his relation to God leads to the consideration of a third great fundamental in the teaching of Practical Christianity, and that is the Atonement. The very foundation of the Christian religion is the atonement of Jesus Christ; but the results of past teaching show that there has been a misconception of the nature and scope and object of the atonement, else the race would not now be suffering from the results of the fall. Jesus came to redeem men from sin, and salvation through him is complete. He saves "to the uttermost." Ignorance and sin, with all their effects, sickness, sorrow, pain and death, will be removed and known no more when men understand the atonement, and accept Jesus Christ as their Savior. As salvation depends upon faith, there can, of course, be no benefits from the atonement to those who do not believe that Jesus Christ came to save them, here and now, from sin and death. So long as the belief is held that we must worry along somehow with all the afflictions of sin, and be taken to a heaven somewhere after death, just that long will the blessings of the atonement be delayed. A living faith in

the atoning grace of Jesus Christ will prepare the way to an understanding of his mission, and open the consciousness to the saving Christ power that alone can here and now make the soul and body transformation called redemption.

Jesus said, "I am the Truth," and the mighty import of this statement is just dawning upon the race. In Jesus Christ is the Truth Absolute, the All. His great Name comprehends all that man has sought to know in his reaching out for Truth. "Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, and every tongue confess that Jesus is Lord."

The power and glory of this great name are yet to be revealed, but all who have faith in it, believing, not yet having seen, are blessed. They delight to take upon them his name and to be called Christians. Perhaps the custom of the bride accepting the name of the bridegroom symbolizes the taking of the name of Christ, the heavenly bridegroom, by his bride the church; and, even as the true bride in the world chooses to be called by the name of the one she loves, so the church loves to be called by the name of its spiritual bridegroom, and prefers not to be known by the name of any cult or ism under the sun. She knows that in his great Name all true riches lie, and that she has need of nothing else. The world may tempt, saying, "This name will make you more popular," or "That name will make you more acceptable to the intellectually wise," but she unhesitatingly rejects all such suggestions as temptations to deny her Lord, and goes on, serene and happy in her loyalty to him.

So Practical Christianity stands for the name of Jesus Christ. He is not a man of limitations, but a man manifesting the omnipresence, the omnipotence, and omniscience of God, his Father. He is therefore far more than what we know as personality. He is perfect and absolute in his individuality, which means that he has overcome all of the limitations which he took on himself when he came "in the likeness of sinful flesh" to redeem this fallen race. His

church is now awakening to the consciousness of his Presence, and her eyes are being opened to behold him in his perfection and glory. Every new glimpse quickens her love and loyalty, and the world may call as it will; she does not heed.

When we speak of "the church," no reference is made to any sect or denomination. "The church" is first an inner consciousness of the Christ, and then a body of individuals in whom the Christ consciousness is quickened and formed.

In the light of the atonement, it will be seen that Practical Christianity stands for the redemption of the whole man. For centuries "soul saving" has been an ecclesiastical business. Now a better understanding has come, and we know man to be spirit, soul and body. The one-third salvation is no longer reasonable. Jesus came to lift up the whole man and make him complete, perfect, whole. Redemption means the unification and spiritualization of soul and body consciousness in Spirit. The soul cannot be saved or lifted up apart from the body, because soul and body are inseparably connected in Being; one is expression, the other manifestation. The appearance of separation, called death, results from ignorance of the unity of spirit, soul and body, and misuse of the powers of Being.

This brings us to another fundamental in Practical Christianity, namely, the overcoming of death. Death came into the world by sin, and is just as far from beautiful as the sin that produces it. The Christ teaching is that death can and must be overcome. This point marks very clearly the need of the church to be identified with her Lord, because the error that death is a beautiful friend waiting to take us to heaven, or to open the gates to a higher life, is widespread. Not that anybody really believes it. If they did, nobody would want to stay here a minute. When some of death's advance agents, disease or sickness, comes, everybody wants a doctor quick, or the best healer he can find, if he believes in some other than drug healing. But they try to believe it because they do not know any other way out.

Their thoughts along this line hasten their death. What they really want, if they but knew, is the fullness of life here and now, and all this is provided in Jesus Christ. "I am come that they might have life, and have it abundantly."

Then, Practical Christianity stands for health. The desire for health is universal, but because men were ignorant of the fact that God is the health of his people, they have sought out many inventions, and tried by many methods, oftentimes barbarous, to heal themselves. There is only one way to health, and that is through Jesus Christ. He is the Truth that heals. He revealed God to man as Father, and showed by his teaching and his healing that it is God's will to free men from diseases by forgiving the sins that produce them, and establishing the sinner in right relation with the Source of his being. All true and permanent healing, therefore, depends upon a complete and entire change of consciousness from sense to Spirit. This change Jesus called regeneration. Practical Christianity therefore stands for regeneration.

Generation is defined by Webster as the "act or process of producing offspring; procreation; reproduction." Regeneration is a reversal of all the life forces, producing, instead of physical offspring, a "new creature" in Christ Jesus. This is a complete and entire change within the individual, renewing him in mind and transforming his body after the likeness of Jesus Christ. This is the new birth. It is that process by which the Christ Mind takes entire possession of all the mental faculties, and all the functions of the body, redeems them from their bondage to sense consciousness, and establishes them in the order and harmony of spiritual consciousness.

In the dim understanding of the centuries since Jesus of Nazareth, the first steps in regeneration were supposed to constitute all of the new birth, but in the fuller understanding that has come in these last days, spiritual rebirth is recognized as having to do with the whole man, even to the extent of changing the corruptible, mortal flesh into incorruption and immortality. All this of course calls for

changes in the manner of living. Our reason readily grasps the truth that a man's life, after being born of the Spirit, would differ greatly from what it was while he was following the desires of the flesh.

Practical Christianity stands for the establishment of the kingdom of heaven upon the earth. Jesus taught us to pray for the coming of his kingdom, and for two thousand years that prayer has been on the lips of men. And it will be answered. It is now being answered. His kingdom is forming here in our midst, first in the minds and hearts of men. But that which is within must be manifest without, and Practical Christianity therefore stands also for the redemption of the earth. All material ideas shall be broken up and dissolved, and the new heaven and the new earth will be the result. The prophets have given glimpses of the coming glory when regenerated man shall dwell in his perfect, redeemed body upon the perfect, redeemed earth.

Practical Christianity stands for freedom. Men think they are free, when in fact, every man, while he is in mortal consciousness, is in bondage to himself, or rather to the will and desire of his own senses. Jesus Christ "led captivity captive" and set men free when he overcame the bondage of self and proved himself master of even death and the grave. Now all people are absolutely and entirely free, but to have the benefits of their liberty they must accept their release in faith and act upon it.

Making practical the liberty of all in Christ, those who follow him in the regeneration allow freedom to all men, and do not try in any way to force others to accept the Truth. This is not a matter of minor consequence as may seem from brief mention, but a vital point that tells powerfully in the life of everyone for good or evil, according as he obeys the spirit of liberty, or disregards it in acts of oppression toward his fellows.

Because God's abundance is freely provided for all, Practical Christianity stands for prosperity. "All that the Father hath" he has freely given to his Son, and everyone who claims his Sonship has a full right to the riches of the

kingdom. These are not perishable, material riches, but the inheritance that is incorruptible and undefiled. This inheritance furnishes for every need of man a plentiful supply out of the storehouse of God.

Somewhere in the history of man the idea was started that it was God's will for his people to be poor. Now many find that one of their first steps in demonstrating spiritual prosperity is to get this wrong idea of God out of their minds. Of course, prosperity, like health and every other spiritual blessing, depends upon faith, and comes as an added, or resulting benefit, of faith. The great law back of prosperity is, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Practical Christianity stands for spiritual unity. Jesus talked often about separation, which at first thought may seem inconsistent with unity, but studying his words carefully we find them entirely consistent. As a foundation truth we should keep in mind that the only unity is in Spirit. The natural man thinks he can tie some kind of a denominational string around a number of people and bind them together in what he calls unity; but this method has never succeeded and never will. The innate love of freedom is going to make a struggling mass of what was intended to be a harmonious body. It may seem a longer way round to demonstrate real spiritual unity than to enforce some counterfeit of harmony, but it will be the shortest way; in fact, the only way.

The first step is to grant everybody entire freedom to follow their own understanding, no matter how wrong they may appear to us. If they will listen, we may express our ideas, but further than that we cannot go. They should be free to accept or reject as seems good to them.

The second step in establishing spiritual unity is separation—separation from everything contrary to our highest understanding, so that, even though there be some outward conformity in points that are not vital, yet our spiritual integrity remains unchanged. It is this spiritual integrity that counts so largely, not only in arriving at unity, but in all

spiritual growth. Let men think what they will of our non-conformity to their ideas, we shall finally be justified by the outworking of this same integrity.

The teaching of Jesus Christ does away with all that is complex and artificial in human life. Practical Christianity is therefore characterized by simplicity. This means freedom from great bondage, for many of the burdens of life come from an effort to live the unnatural, artificial, complex life that seems necessary to keep up appearances. The sayings of Jesus clearly and definitely point the way to the simple life.

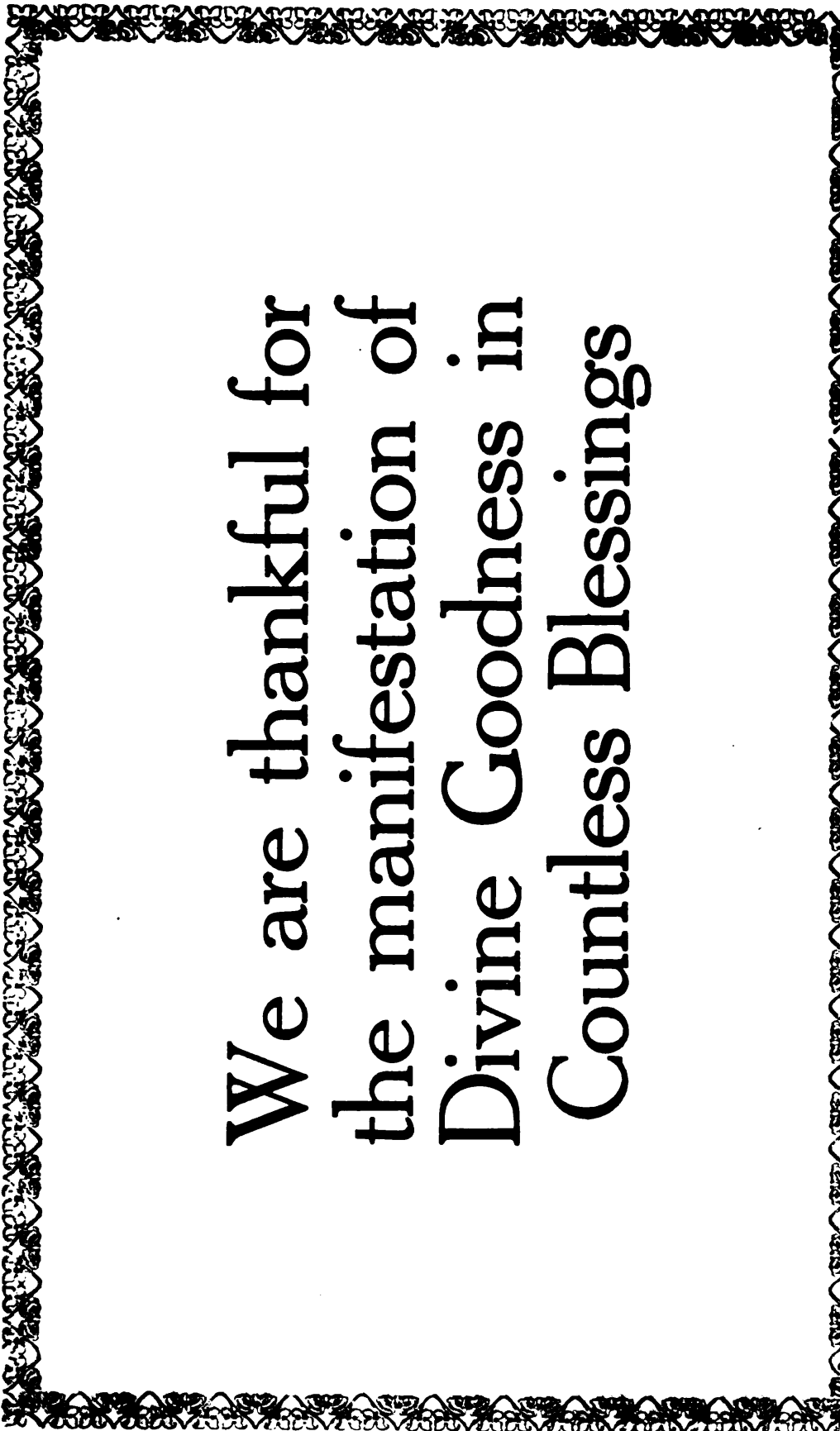
The question of "authority" always comes up when Truth is being considered. Practical Christianity has for its authority the Holy Spirit. No other is sufficient or safe. "When he the Spirit of Truth is come, he will guide you into all Truth."

Practical Christianity is sometimes misunderstood to mean dispensing of charity. But this is not its meaning and mission. It does not deal with outer things directly, but moves the external through spiritual understanding. "Heal the sick" means far more than to give medicine. To "feed the hungry" and "clothe the naked" calls for something beyond anything charity has to offer.

Practical Christianity helps people to help themselves. It reveals to them that they have within them the power to bring forth in their lives everything needed, whether it be health, supply, satisfaction or any other of the blessings required in a life of completeness and joy.

Practical Christianity heals the sick by teaching men to conform to the Divine Law of life. This conformity to the law establishes the individual in conscious union with the harmonious, indwelling, spiritual life, and he therefore expresses life in that harmony which is called health.

Practical Christianity feeds the hungry by giving to them the Bread of Life, that everywhere present, spiritual Substance from which every need of food is supplied. The naked are clothed from this same Substance. No man need look to another for charity, for each has within him the in-

A decorative border with a repeating floral and vine pattern surrounds the central text.

We are thankful for
the manifestation of
Divine Goodness in
Countless Blessings

exhaustible Resource from which he may draw according to his faith.

And this is what we mean when we say "Practical Christianity." It is practical because it can be demonstrated in every need of man.

The Society of Silent Unity is teaching Practical Christianity, showing the way to the kingdom within—the kingdom of righteousness, life, peace, health, abundance. The Society helps, by its prayers, all who request help in demonstrating the Divine Law. A large daily mail is received at Unity Headquarters, and a goodly share of it tells of demonstrations made by those who have faith and earnestly apply the Christ teaching. We make extracts daily from these letters. Some of the extracts are printed each month in UNITY that God may be glorified and his people encouraged to trust him utterly.

THANKSGIVING PRAYER

We praise and bless Thy holy Presence to whom we are no longer as strangers. We know Thee to be the friend of the friendless and helper of those who need: Thou art our friend when other friends have failed us, and our helper in the hour of our extremity. We desire a fuller consciousness of Thy presence as the power within us. We now stand in the midst of the radiant splendor of eternal Truth and know our oneness with Thee. We thank Thee, Father, for this overcoming joy: the crown of peace: the life of life. We praise Thee.—*Selected.*

To each one, his own highest divine ideal of God, is God to him. He is incapable of paying homage to anything beyond.—*Henry Wood.*

And this our life, exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything.

—*Shakespeare.*

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*



WE KNOW that whatever joys and blessings are prepared for us, we must first be prepared for them. We have to build the states of consciousness that will fit us for the enjoyment of mercy and peace, or we would be out of place in a heaven and earth of mercy and peace. Some ministers in nearly all denominations go hunting and fishing on Saturday, and with blood-stained souls preach on Sunday the love of God! They are so blind that they are insensible to the torture and agony they have inflicted and they call it sport. And housewives kill and allow killed before their children, helpless animals, and the children grow up cruel and thoughtless, and often ready to slay man as well as beast. If they had been taught the real meaning of "Thou shalt not kill," their deeds would have been different. There is no telling what cruelties, even to murder, have been committed by children, marked with murder by their mother's habit of slaying animals for food and handling the dead bodies, while carrying these children before their birth.

* * * *

Many different symbols are used to reveal to us the manner of the second coming. One text says that "Clouds and darkness are round about him." These are the clouds and darkness of ignorance that the world of mortal thought is in. "Darkness shall cover the earth and gross darkness the people." Again, this is evidently the darkness of mortal ignorance. "The light shineth in the darkness, and the darkness comprehendeth it not." Just as the glorious light of Truth shines into the individual darkness and the individual comprehends it not, or only dimly, so it is with the whole world. Men are blinded with their own ideas, schemes,

plans, prejudices, passions, conceit and self-sufficiency so they do not see and realize that Jesus Christ is here subduing all things to himself. Resistance to his ways and plans cause the disturbance and unrest that is already so general.

In the September number of **UNITY** you will find an article called "The Redeemed Earth," in which is explained a little further the relation between the coming of the kingdom in our consciousness and the outward manifestation. Of course the beginning place of this, as of everything else, is in mind. We must come into conscious oneness with our indwelling Lord, realize and express our Sonship, and in this way be the means of establishing the kingdom of Christ throughout the earth. This work must go on until "No man shall teach his neighbor, saying, Know the Lord, for all shall know me."

Such an understanding of the great work before us quickens our appreciation of what we are already doing. We see by faith the marvelous outcoming, and are encouraged to keep on joyously, knowing that our work means redemption to the whole race.

* * * *

Good people everywhere have been much concerned of late about the bad effects of many pictures shown in the nickel theaters. The bandit shows, and the deathbed scenes, and all pictures of suffering have been recognized as harmful, especially to the child mind, and they have consequently been condemned.

In all this we quite agree, but there is another place far more damaging in its effects than the picture show, and that is the popular revivals at the churches. Here the evangelist, or the regular minister, tells all the harrowing deathbed stories he can find, and gets the people worked up into such a state of fear and excitement that many of them scarcely know what they are doing. But the temporary effects are not all. In these days men are awakening to the power of thoughts and words, and it is a well-known fact that many people are hurried into their graves by the continual suggestion of ministers about the shortness and uncertainty of

life; also by the verdict of doctors as to the danger of certain diseases and the length of time it usually takes to kill. But many doctors are getting awake, and most of them are now very careful how they discourage their patients. Perhaps the time is not far distant when ministers will be just as wise, and instead of preaching death, they will preach the good news of life, the gospel of him who came "that they might have life and have it more abundantly."

* * * *

People grow like the ideals they hold in mind, so it is very important that there be teachers who will faithfully hold up the standard of purity and regeneration, in order to overcome the idea that marriage has for its object sex gratification and generation. The true object of the union of man and woman is to use the creative forces, first in building their own perfect bodies, and then in restitution work so far reaching that only glimpses of it have yet been seen. The joy and blessing of spiritual companionship is in itself sufficient to justify spiritual union; but when, to this, is added the great work that is to be accomplished by such union, there can be no hesitancy about rejecting the union in flesh consciousness and giving the whole substance and force of one's desire and faith into the spiritual union.

This will unfold to you as you meditate upon it.

* * * *

In the new birth, it is not the body that is to pass away, but the old *idea* of the body as corruptible matter. All things will be seen from their true, spiritual light; it is the false concepts of the body that are to be dissolved. As seen through the light of spiritual understanding, all things will become imbued with the life of Spirit, which is eternal, abiding, perfect.

Why should we ever go abroad, even across the way, to ask a neighbor's advice? There is a nearer neighbor within, who is incessantly telling us how we should behave. But we wait for the neighbor without to tell us of some false, easier way.—*Thoreau*.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

HEALTH

"I shall yet praise him who is the health of my countenance and my God."

Somewhere in the past dark ages of ignorance the idea was conceived that God willed his children to suffer, to be sick and poor, and in affliction of all kinds. When Jesus came he revealed God as the great loving Father whose will was always blessing and good for man. He not only taught that God is love, but demonstrated it by his work of healing. Nowhere in all the Scriptures is there the slightest intimation that the outpouring of the Spirit's healing power was to cease with the ministry of Jesus and his apostles. Only unbelief can ever hinder the manifestation of God's love and mercy to the sick and suffering. It is the blindness of unbelief of the natural man that has caused him to try to substitute drugs and operations, and all the distressing methods of healing that the world still clings to in its ignorance of the truth that God is the health of his people.

But the light that shone in Palestine is still shining, and, with ever increasing brightness and glory, it is enlightening the whole world. Here, there, everywhere, people are opening their eyes to the light of the glory of the Lord and his goodness. "The people that walked in darkness have seen a great light."

Some of the awakening ones have told of their experiences in finding God as their all in all, and extracts from a few of their letters are here printed that others may be encouraged to open their eyes to the light:

Birmingham, Ala.—A few weeks ago my wife wrote you, requesting treatments for myself. I was at that time very weak, and suffering from what the doctors said was tuberculosis of the kidneys and inflammation of the bladder, and pronounced incurable. Since you began your treatments I have improved every day, and am stronger today than I have been in six months, thanks to God. I wish to thank each and every member of your society. You have taught me to depend on something more powerful than man. May God bless you.—*A. C. H.*

Flora, Ill.—After more than a year's illness I am at last well and able to go to work in the household. On May 1st I had just finished a letter to you, asking you to treat me. During the year I had studied much, had learned to go into the Silence and take true words with me. I had just copied on a piece of paper from your literature, "Every cell in my body is alive with the life and intelligence of Spirit," and, with others, had it on my bed of pain with me. After I had finished your letter, I left my room and went across the kitchen into the dining-room where the family usually sat, and just after I had passed through the door into the dining-room, there came to my knowing capacity this knowledge, "My body is spiritual, not material." I heard nothing. Just all at once I knew this truth—my body is spiritual and not material. Up to this time I had not noticed this statement in your literature, but have since seen it. From that day my consciousness was enlightened. When I made my mind picture as Divine as I could then help came.—*Mrs. A. E. V.*

San Diego, Cal.—It was a year ago last July I commenced taking treatments for spinal trouble and weak eyes. I am entirely healed and thank God every moment of the day for his help.—*E. W.*

Angolia, Cal.—A little over a year ago I heard of Unity through a friend. Then I wrote to you for treatment for my ankle bone, which was decayed. Thank God, I am now able to walk three miles a day. I should have written three months ago, but I started to work. I am able to work, and with God there is always plenty. My most earnest prayer is that Unity will ever prosper.—*T. D. J.*

Cripple Creek, Colo.—In the early part of July a woman I became acquainted with told me of the Society of Silent Unity, giving me some tracts and two copies of UNITY. My husband was terribly afflicted with a belief in rheumatism. I wrote you, asking for treatments for health and prosperity. Before I received your reply every particle of rheumatism left him. He has not been as well in years as he is now. A little later I wrote, asking for a prosperity bank and treatments. Our financial affairs are very much improved. I cannot find words in which to tell you what a blessing this has been to me and mine. We now have a small class which meets at our home on Monday evening for the study of "Christian Healing," by Charles Fillmore. Am doing all I can to spread the Truth. May

the blessings of God rest upon you and your work.—*Mrs. E. J. R.*

Kansas City, Mo.—I want to tell you the help you have been to my daughter who was in the hospital for mental depression. I wrote you for treatment, and she is well as she was before. The way she improved was surprising to everybody. I thank God from the depths of my heart for what has been done for her.—*M. M. G.*

St. Louis, Mo.—You need not treat me any more, as I am fully restored to health again and can use my hands and feet. God's good work has healed me. May God bless you who prayed to him to heal me. How I would like to meet you and let you see how full of happiness I am!—*Mrs. C. F.*

Hagerstown, Md.—When I was in Harrisburg, Pa., last June, the lady who I was rooming with was troubled with dropsy. I told her that if she would write you for treatments and would follow them, that it would heal her, but her husband and friends prevailed upon her to have a doctor, which she did. She grew worse and worse and they tapped her two or three times, and finally gave her up—said they could do nothing more for her. Just about that time the *Weekly Unity* began to come to her, and she told the doctors that if they could do nothing for her, she must look to higher power for help. She was too weak to write and tried to get her husband and friends to write you for treatments, but they did not seem to get around to it. She told me that she decided to give up all earthly hope of getting relief and put her trust in God for help, and from that moment it seemed as if there was a great weight lifted from her and she began to get relief at once, and today she is around helping with her work. The only signs of dropsy is in her ankles and feet, and she says that is gradually leaving. She says that the little pamphlets and the *Weekly Unity* led her to put her trust in God and is what saved her. I felt like shouting when she told me her story, for it is the first case that has come under my personal knowledge that has been cured in this way. Praise God, I feel like shouting yet over her victory.—*G. T. M.*

El Paso, Texas—The treatment you gave my daughter a couple of weeks ago healed her immediately. Also my eyes are gaining very fast.—*Mrs. J. C. H.*

Seattle, Wash.—I am so happy to be enabled to send you this love-offering. I have been wonderfully blessed this morning in the ten o'clock Silence. I am renewed in Christ. I asked you several months ago to treat me for perfect sight and have never sent you a report. I have not used glasses since November, 1912, and can read well and do all necessary sewing. I bless you for all the benefits I am receiving through Unity.—*Mrs. F. R. M.*

Boulder, Colo.—My eye is better now than it has been for years, and I thank God and praise his name for every little improvement with me and the baby. I have been constipated for years, but am

now cured, and thank God for it and his good help he is giving us.—*Mrs. B. T. A.*

Fulton, N. Y.—I am writing to tell you I left off my glasses last night and can read beautifully. I got so I could not read by lamp-light, they bothered me so. I came across the leaflet, "How I Found Health," and got my mind on it for health, and now I have health and sight. God bless you all.—*Mrs. M.*

Bloomsburg, Pa.—I have gained in health steadily since coming under your treatment, and I have enjoyed the protecting care so much that I would love to remain longer there, but a bird must try its own wings, and I feel that though I am not in perfect health, I am fast becoming so, and I must try my own strength. God has been very good to us, and by your help we see the blessings before us, and are very grateful. Really it seems as if this year had indeed been a wonderful year for us. We have gained so much mentally that the results are sure to be fine. B. and I both thank you so much for the joy and peace you have helped us receive, and we will try to pass some along to others.—*J. S. F.*

Kalamazoo, Mich.—The month's treatment is about up and I want to thank you for my entire recovery from terrible stomach trouble. When I wrote you in regard to my case, I did not tell how I was suffering and starving myself, for everything I ate distressed me beyond words. But now I can eat everything and am gaining in flesh so my dressmaker has to enlarge my skirt bands. I do enjoy the UNITY magazine so very much.—*M. E. L.*

Madison, Ind.—A few weeks ago I wrote to you in behalf of my mother who was suffering agony with the right side of her face from a nerve which caused spasms in her face. I am overjoyed to tell you that she is better, and can talk and eat. May God bless you in this glorious work.—*Mrs. M. S.*

Kennedy, N. Y.—I wish to tell you how much improved I am. It is wonderful how much I can endure. I do not seem to tire with anything. Less than a year ago I had to lie down two or three times in the forenoon before I got my work done. I thank you more than I can tell you for all you have done for me, and I bless Unity and ask blessings every silent hour. I have been faithful to all my instructions. I am studying "Lessons In Truth" and think it a most wonderful book. I agree with Mr. Taylor in saying I do not believe there is a UNITY reader but could send something to help on this grand work. Inclosed you will find my offering and blessings go with it. Many thanks for teaching me the way.—*Mrs. F. R.*

Armington, Ill.—I wrote you about two years ago to treat me for constipation. It seems I have been a long time realizing how to remove the mental picture from my mind, but I have at last recovered entirely. The effects of a severe operation have also been overcome. I had taken medicine for over ten years, but do not now. The light

you have shown me is wonderful. I thank you again for all you have helped me realize.—*M. D.*

Tacoma, Wash.—I want to thank you for the help you have given me. I am feeling better than in years and my mouth is almost well. I have not had a sick headache since I wrote to you and that is wonderful. I have suffered with them every three or four weeks for forty years. I cannot be thankful enough.—*Mrs. H, A, R.*

Pittsburg, Kans.—I want to thank you for your kind ministrations in my family. My little boy is the very picture of health and all signs of adenoids have left.—*E. G.*

Buffalo, N. Y.—Since my last letter I have been witness to two demonstrations of the Power of the Spirit in the Spoken Word, and I know you will be pleased to hear them and also to learn of my growing in the teachings of spirituality. First, the healing of the appearance of a wart on my face. Second, the restoration of song to a canary bird, which had been famous as a singer, but had been continually molting for two years. This last was instantaneous healing.—*L. A. D.*

Portage, Wis.—Your favor of the 20th at hand. I at once came into the consciousness that I was healed. You may discontinue the treatments. "The Truth shall make you free." I seem to have regained the poise and freedom which I had for a time seemed to have lost, although I realize that nothing can be lost in God.—*Mrs. G. W. A.*

Joliet, Ill.—Please discontinue treatments for my niece. Her throat and neck are now perfectly normal again. Many thanks and God's blessings upon you.—*W. H.*

Rosindale, N. C.—Since I have been writing to you in regard to my husband's health, he has improved wonderfully. He has also secured a good position, the best he has ever had.—*Mrs. L. R.*

Syracuse, N. Y.—Please discontinue treatments for me. Some time ago I wrote you to treat me for earache which the doctors said was an abscess in the worst form. I commenced to get better as soon as my letter was on the way to you, and I was well in a few days. God bless Unity and may your good work continue forever.—*A. R. M.*

Tacoma, Wash.—Thank you so much for all the good I have received through your help. I am a new creature in mind and body. May God bless and prosper you in your grand, far-reaching work.—*M. T.*

Ontario, Canada—My little boy is going on nicely now. I am grateful to the dear Father for his miraculous recovery, after three doctors giving him up. It is marvelous. The books are grand, especially the *Weekly Unity*. I look forward to it with joy. It helps me so much in my life.—*A. C.*

Pueblo, Colo.—I wrote, asking for treatments for a cold which

has been hanging on for some time, and as soon as you got my letter I was instantaneously healed of the cold. I am so thankful to God for health. I have asked help for many different troubles, and each time the help never failed. I am so grateful for the physical help and the spiritual uplift, also for your splendid and inspiring literature.—*E. S.*

Virginia, Minn.—I am in the best of health and progressing every day, for which I thank God.—*A. S.*

Vincennes, Ind.—I want to tell you how thankful I am for what you have done for me and my little daughter. When I wrote you last I still had some fear, but I threw away her medicine and she began to improve and now she is well. You may discontinue treatments for her.—*E. J.*

Syracuse, N. Y.—A short time ago I wrote you for treatment for my mother. She seemed very ill when I wrote, but the next morning she was almost herself again. Truly, when I mailed the letter asking for help—it arrived before my letter ever reached you. My faith grows daily.—*B. M. W.*

PROSPERITY

“Whatsoever he doeth shall prosper.”

Salem, Oregon—I am so glad that I can tell you that we have sold our ranch about which I wrote you some time ago. It has enabled us to pay our debts and still have something left. I feel sure that it all came about through the spoken Word, for which I am so thankful. It does seem so strange, and yet it is true, that the very day you wrote me was the day we sold our ranch.—*J. M. K.*

San Francisco, Cal.—I want to write and tell you about the prosperity and general good conditions brought about with your help. About the latter part of July I asked your help in the matter of selling our little home. It was about six weeks from that time that the place was sold, and all matters pertaining to it were perfectly satisfactory.—*Mrs. D. B.*

Seattle, Wash.—I have had such wonderful help since I wrote for prosperity treatments. I felt the uplift at once, and the strengthening faith which has not faltered since. I wrote how hard it was for me to see my children go to themselves (although I very much desired it for their good), and to be alone, adrift as it were in a strange country and without a home. I could not see how I was to meet my rent. Well, a way was opened and I was recommended as caretaker for an apartment building where I have a cozy little three-room apartment with many conveniences, free of charge. I did not think the lady liked me, yet when she gave up her position she was lovely enough to recommend me to fill her place. See how it worked? All I had to do was to intimate my willingness to take it. I did not even

ask for it. My son's wife came home and they gave up the cottage and took an apartment just under mine, so you see I am not alone at all. Then there was money owing to me which I did not expect to get, but today I was sent for and received part of it with prospect of the balance soon. All these good things just had to be told with the thanks to the glory of the Father.—*F. F. G.*

Kelvona, B. C.—My letter to ask for treatment for my husband and myself had scarcely left the house when everything seemed to begin to come our way and has ever since. I am most grateful for your help and do not require the treatments longer, as now I see nothing but good.—*E. L.*

Brooklyn, N. Y.—Three weeks ago I wrote to you for prosperity and success treatment. Things are beginning to look brighter for us. I was immediately helped in many small things after writing to you. Your literature helps us to stop worrying.—*I. E. C.*

Washington, D. C.—The summer has passed away, and we have at last a sweet peaceful home. My husband has a good position and prosperity is with us.—*Mrs. J. C. F.*

Wheaton, Ill.—I asked you to give my husband prosperity treatments, and he has not done so well for over two years. Our bills are being paid and he is in a happier frame of mind. I am so thankful.—*Mrs. W. L. G.*

Vienna, Va.—I asked your prayers for a successful examination as teacher. I passed the examination with a very high mark, was immediately assigned to a school and will begin teaching next Monday. May the Spirit bless you in every way.—*Mrs. H. C. W.*

FREEDOM

"The Truth shall make you free."

Chicago, Ill.—Some time ago I wrote you to treat my nephew and his wife. My nephew had acquired the drink habit, and his wife had a claim of heart trouble and rheumatism. How glad I am to be able to write you that they are both free. He has gone back to his office and said to his wife, "You will never have any more trouble with me so far as whisky is concerned." O, the wonderful power of the spoken word, when the right understanding is back of it.—*M. P. F.*

Omaha, Neb.—It is almost too good to realize. The friend of whom I have written did not touch liquor again after I wrote you.—*R. S. H.*

Gary, Ind.—When I first wrote you in regard to my husband, our conditions were something terrible. I have not noticed one sign of drink on him since the evening I wrote the letter. I also asked help for him to get work. He went to work the very next day after I wrote the letter, and has a good position and has worked every day. We were very heavily in debt; now we are nearly clear, and are

living happier than at any time of our married life of nine years. I do not know how to express myself in thanking you. I could write all day telling you of the good things that have come to me since I wrote you.—*Mrs. W. R.*

Pewee Valley, Ky.—Some time ago I wrote to the Society of Silent Unity, asking aid for my son, who had been drinking very hard, and I am rejoiced to tell you that since my letter left the house he has not drank a drop. There is a wonderful change in him for which I can never be thankful enough.—*Mrs. E. A. C.*

SPIRITUAL AWAKENING

"I shall be satisfied when I awake with thy likeness."

Ochelata, Okla.—The past weeks have been the greatest in spiritual realization of my life, and I believe the time is near at hand when I shall consciously live, move and have my being in God in the most practical way. Forty years in the wilderness seems only a passing thought. I feel as though I were just emerging from mental darkness into my own God-given light, power and dominion.—*L. L. C.*

Tacoma, Wash.—I asked your help while in Tucson, Ariz. In fact, it was while there I first read any of your literature. The more I read, the more I realize that all healing rests with us alone. I did not experience any remarkable cure, but I am a different woman entirely. I think different thoughts and I am gradually becoming a perfectly healthy woman. I have lost all fear of sickness, and I feel that I have a something within me that nothing can take away. I have never been very religious, that is, not a church member, and I feel that I have found just what I need. I want to thank you and the members of Silent Unity for the help they gave me. I read "Christian Healing" every day, and in fact read little else, and I feel that I am indeed born again.—*Mrs. M. H.*

Washington, D. C.—I wish I could express some of the love and gratitude which I feel for you for the great help you have been to me. I thank God constantly for my unfolding and increasing knowledge of the Truth. Prosperity and happiness and health are constantly coming to me, and my heart overflows with praise and thanksgiving. I have been helped greatly in the stiffness in my hands and feet. God is most gloriously expressing all Truth through you.—*L. M. C.*

Richmond, Mich.—You have helped me so much. I see things in a much different way than I used to and I am perfectly well. I have been blessed in so many ways by prosperity treatments too. So many things have come to me.—*Mrs. C. F.*

Boise, Idaho—Since my last letter to you I have successfully passed through the greatest trial of my life, but with the divine help which I have learned to rely on in all matters of life and business, I

smiled at my supposed enemies and was helped through all the difficult places most successfully. I now fully and completely rely on Divine Power to protect and provide for me in all things. I am now able to pray for those who are without the great comfort of Divine Spirit, Love, Hope and Charity.—*A. W. R. B.*

Chipley, Fla.—I have at hand the May number of UNITY. Until it was handed me by one who was almost a stranger I did not know there was such a thing published. It is what I have been wanting, and I believe it came in direct answer to prayer for understanding. This prayer was uttered in the "secret place of the Most High," and I feel that my plea for understanding is being answered.—*Mrs. L. B. H.*

Pelican, La.—I wish to thank you for the recent help you have given me. Surely your words are filled with Spirit and Life, for they fill one with new hope and courage in the very face of seeming failure. Pure joy now abides in my soul, and I see good in everything. God has blessed me in so many ways. I give thanks daily. May you receive double all the good you send forth, is my prayer.—*E. R.*

Georgetown, Cal.—I am writing you with a great desire to express myself as clearly as words can, how much I appreciate what has been done for me through your good work. The understanding of the Word of Truth has lifted me into a new life. I find a perfect joy and delight in the reading of your literature. I find your Sermon Lessons most interesting, for they make one think and work to get all the underlying spiritual ideas. Through your silent treatments I have overcome the tendency towards cold. Can endure an atmosphere that seems cold, and that false seeming made me fear all the time. I have overcome fear in almost every way. Am more free to meet people, whereas before I was simply undone, and would avoid going among them. Have overcome a physical state of a tremor all over my body. I was under bondage to an idea that such conditions must come. This has been overcome. For these benefits I am grateful. I know that God's Love is the only way out of material bondage. I am strong in seeing the nothingness of disease. I am positive that God is the only power that can raise us up.—*L. F. R.*

Brazil, Ind.—I am writing this first to say how thankful I feel for the realization of the Christ in my being, and that he is doing the mighty work of casting out "devils" (wrong thoughts) and healing the sick. My life is one grand day of joy, all tears are wiped away, and I am every whit whole and am helping others.—*Mrs. B. J.*

Topeka, Kan.—Showers of rich blessings have been poured upon me the last six weeks, ever since your treatments. Surely the Spirit is with me, guiding me all the while. During the month's treatment you gave my son and me for prosperity, we surely prospered and still I feel the indwelling guidance.—*J. S. G.*

NOTES FROM THE FIELD

Judge H. H. and Mrs. Benson, are back in their usual place in Los Angeles, California, and are doing their work in healing and teaching the way of Life. After a successful tour through the northern part of the state and to Seattle, Washington, they are at home again, and may be found at the Rosemont Apts., 1327 West 11th street.

The Unity School of Practical Christianity, conducted by Mrs. Ella F. Richards, 160 S. Arlington street, East Orange, New Jersey, begins the fall campaign with lessons and meetings, and Sunday services and Booster meetings for the little folks, and great interest is being manifested along all lines of the work. Mrs. Richards will gladly confer with all who may come to her for the ministry of Truth.

The business women of Portland, Oregon, are requested to visit during the noon hour the Metaphysical Library at 335½ Main street, where they will find a pleasant room to rest and read. Miss Florence A. Sullenberg is in charge and will give every attention. The library is not limited to business women alone, but to all who may desire to avail themselves of the privilege.

A new Truth Center has recently been organized at Eastbourne, England, called "The Eastbourne Unity Center." Its purpose is to bring together all who are interested in the teachings of Truth. Unity is the aim, and the leaders seek to unite all who may differ somewhat in minor details into one body of loving fellowship in the search for Truth. The president is Mrs. Heatley, at whose home, 106 Victoria Drive, the meetings are held. Secretary, Miss Sibella Jones. Unity literature may be found here.

Unity friends in Berkeley, California, may obtain Unity literature by calling upon Miss Ethel R. Brown, 2152 Center street. The Rock Ridge Truth Center, 5554 Lawton avenue, Oakland, California, Mrs. Ida Mansfield Wilson in charge, also carries the Unity literature.

Mrs. Ralph E. Wilson, Napa, California, who has conducted a Unity Center for some years, writes that her people are so pleased with the Bible lessons as given in UNITY magazine that they have formed a Bible class and are taking up a careful study of these lessons. They meet every Tuesday at 2:30 p. m., at 716 Oak street. There will be a Tuesday evening meeting at this center this winter, and all UNITY readers are urged to attend.

The New Thought Temple of Truth, Portland, Oregon, has moved into much better quarters and may now be found at 510 Eilers Building. Rev. Perry Joseph Green, minister, writes that the usual Tuesday evening class is discontinued that all effort may be concentrated upon the Sunday evening lectures which are held in Recital Hall, Eilers Building, at 8 o'clock. Silence meetings on Friday evening at 8 o'clock.

Mrs. Clyde Peaslee, 837 Blackstone avenue, Fresno, California, will receive students and patients at her home daily except Sunday, between one and five o'clock. We trust that this notice will reach the eyes of some of our people who were asking about such a work in Fresno.

The United Truth Students' Reading Rooms are now open in San Diego, California, with Josephine S. Preston from the Divine Science College of Denver, Colorado, in charge as teacher and healer. The rooms are in the Owl Building, 315-316. A full line of metaphysical literature on sale, with plenty of Unity publications.

The Higher Thought Center of Edinburgh, Scotland, is in a most flourishing condition owing to the earnest efforts of Mrs. Helen Rhodes Wallace. Unity literature may be obtained here, and Mrs. Wallace is ready to minister to all who come to her.

A Unity Study Class is organized in Cambridge, Massachusetts, with Mrs. E. Isabel Noyes as teacher and leader. The class is held in her home, 6 Ashton Place, off Irving street, every Friday at 8 p. m. "Lessons in Truth," by H. Emilie Cady, was the textbook, and this will be followed by "Twelve Lessons in Christian Healing and the Science of Being." Subscriptions to UNITY magazine taken and Unity literature on sale at this place.

Mr. F. E. Andrews, 1209 N. Tacoma avenue, Indianapolis, Indiana, is opening a Unity Center in that city. His plan is to form several groups of study classes with one central meeting place where all may come to report and gain inspiration for further work. All who are interested in this proposed work may call Mr. Andrews over the Bell 'phone, Woodruff 294, and gain further information.

Henry Harrison Brown, well known as author, teacher and lecturer, may be found at "The Soul Culture Institute," 589 Haight street, San Francisco, California, every day except Saturday and Sunday, from 9 a. m. to 2 p. m., for healing and teaching. Every Sunday evening at 8 o'clock, Mr. Brown will give an address upon "The Principle of Self-Mastery Through Right Thought." These lectures are open to the public.

The Psychology Class for study of mind power meets every Tuesday evening at 8 o'clock at rooms of the Galesburg Piano Co., 39 N. Cherry street, Galesburg, Illinois. Mrs. B. M. Bland, Scretary.

Miss Emma E. Haase, 116 Cooper street, Brooklyn, N. Y., has opened a Center of Practical Christianity in her home, and is also keeping Unity literature on sale.

Mrs. Sophia Van Marter has returned to her post with the Unity Society of Practical Christianity, 305 Madison avenue, New York City, where she is ready to meet all students of Truth and minister to the needs of all who call upon her. During Mrs. Van Marter's absence the work of the Center was most ably administered by Mrs. Joel Shackelford of Denver, Colorado. Her unselfish activities and faithful services were of great value to all who came within the range of her ministry, and the value of her presentation of the Truth will long be remembered by those who had the privilege of hearing her.

Meetings every Sunday at 8:15 p. m., and every Monday at 3 p. m., conducted by Mrs. Sophia Van Marter. Subjects: November 2d, "The Real Meaning of Mysticism." November 9th, "The Mysticism of St. Paul and the Early Christians." November 16th, "The Mysticism of the Medieval Christians." November 23rd, "The Revival of Christian Mysticism." November 30th, "Mysticism in the Life and Saying of Jesus Christ."

A PRAYER

HELEN VAN ANDERSON-GORDON

God, keep us near to thee
And true as sun and star,
To what thou'd'st have us be
And do, where e'er we are.

God, live in us as Life—
Thro' us show forth thy Love—
Be thou our shining Light—
To us send thou the Dove.

Let each look unto thee
For guidance thro' each day,
And in Love's harmony
Find Love's most perfect way.

BOOK REVIEWS

BIBLE MYSTERY AND BIBLE MEANING. T. Troward.

New and revised edition. Published by the Goodyear Book Concern, New York City. Cloth, gilt top, 323 pages, price \$2.00, postage 15 cents.

This book, for which many people have been waiting for over two years since the first edition was exhausted, is one of the few treatises on the Bible which turns all mystery into the illumination of clear understanding. The real meaning of the Bible is readily discerned under the light which the author throws upon it and which makes it indeed "a lamp unto our feet and a light upon our path."

THE RENEWAL OF THE BODY. Annie Rix Militz. Published by Elizabeth Towne. Cloth, price \$1.00.

In this book we are taught that "As each cell of the body was built by generation, so must each cell be rebuilt by regeneration. The Divine Mind is expressed by the glorified body wherein is health eternal, life immortal, and beauty, grace and strength never pass away." The truths so clearly presented by the author will, when put into practice, result in renewed life and beauty which will abide, for the foundation is spiritual.

SIS WITHIN. Harriet Hobson, author of "Jinks' Inside." Published by George W. Jacobs & Co., Philadelphia, Pa. Cloth, price \$1.25, postage 12 cents.

Those who read with increasing interest the story of "Jinks' Inside" and followed the unique character of "Sis," will watch with continued interest and sympathy the development of this unusual but very real girl until she comes into her own. This book deals with an old question, "Shall a man who has sinned be forgiven?" The bright, virile manner in which the author presents the people and events which make the book of unusual interest, will hold the attention of the reader to the end, and he will rise from the reading with a new viewpoint on life and one of its problems. The book is not like its predecessor, a child's story altogether, but may be read by older children with profit.

SUCCESS. Henry Harrison Brown, editor of *Now*. Published by "Now" Folk, Glenwood, California. Paper, price 50 cents.

Dealing with a problem which confronts the large majority of mankind, Mr. Brown has struck a constructive chord in life's scale, and gives vigorous and timely advice and counsel to those who are seeking to demonstrate their abundant supply and success.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



UNITY

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TERMS OF SUBSCRIPTION

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SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions, \$2.75.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of December, you should send us the notice of change by December 5th in order that you may not miss your December UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of December, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center 5554 Lawton Ave.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Oakland, Cal.—California College of Divine Science, 727 W. 14th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Chicago, Ill.—Dr. W. B. Carroll, 120 S. State St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Lenora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought 335½ Main St.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
Perth, W. Australia—The Truth Center, Viking House, William St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Building, Ludgate Circus, London, E. C.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

UNITY CORRESPONDENCE SCHOOL

Buffalo, N. Y.—In submitting the inclosed answers to the questions on Lesson Two for your correction and approval, I want to thank you from my heart for the illumination and the uplifting spiritual knowledge which this lesson and the lesson on Prayer have given me. I feel "that on these two lessons hangs all the law and the prophets" as similar to the two laws referred to by Jesus, on Love. In my search for health I have found the Pearl of Great Price. In my search for Truth, I have found my God and my Savior. Though being a life-long Christian and a church member, many questions were unanswered until now, many problems were unsolved until Unity and its wonderful teachings have made plain and lighted up the darkened pathway into the broad light of day. God bless you one and all, for you are doing a stupendous work in the vineyard of our Lord. I am inclosing an offering towards the request sent out to the subscribers of the UNITY magazine, and the other offering is for the Correspondence School. I trust the thoughts I am sending out for your benefit for the means necessary to carry on your great work for humanity will be multiplied beyond my expectations.—*L. A. D.*

So. Pasadena, Cal.—Please find herewith Lesson Five, written out. Let me thank you for the lesson, the study, the clearer understanding, the discipline, all so helpful.—*M. B. P.*

Cincinnati, Ohio—I have received much spiritual understanding from this beautiful lesson (Lesson Four) and I feel much happier.—*R. LeR.*

ABOUT UNITY

Seattle, Wash.—UNITY is uplifting and helpful to overcome difficulties in everyday life. Others that we have sent it to have been helped to learn the Truth that makes free.—*M. W.*

Eldorado Springs, Mo.—Yesterday when a friend handed me a copy of UNITY for last June, I believe I received more inspiration and benefit from reading it then I have from anything I have ever read. It all seems so practical and full of Truth. Am subscribing for UNITY for one year, for having received so much inspiration from just one copy, I feel that I cannot help but receive benefit from reading it.—*W. J. T.*

Marion, Ind.—I am very much pleased with UNITY magazine. I have gained thoughts that have done me much good spiritually. I feel that I am growing stronger both physically and spiritually every day.—*J. P.*

Wilmington, N. C.—I feel UNITY has been such a help to me. I learn some new thought of the pure truth each day, and I know I have been helped so much that I don't feel as if I were living in the same world I was before I knew the Truth. Everything is different.—*L. G.*

Sacramento, Cal.—I am a reader of UNITY and I love it. I believe every word of it. Since reading UNITY I have become converted, and I am beginning to see things in a different light and have begun to live and think differently. My eyes are now open.—*Mrs. D. J.*

Birmingham, Ala.—I have been acquainted with UNITY less than one month, and it has done me more good in that time than anything else that has ever come into my life.—*Mrs. H. J.*

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the December UNITY:

CLASS THOUGHT

December 20th, 1913, to January 20th, 1914

Through the Understanding of Truth I am Born Into the Christ-Consciousness.

The article, "Fundamentals," which appears on page 361 of this issue, embodies the substance of a book entitled, "Reality and its Expression: The Fundamentals of Truth," which the author, P. H. Roberts, expects to publish at an early date.

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS. BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such, a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as endorsing all of the methods or teachings advocated by those listed in this Directory. Practical Christianity is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from this Directory.

ARKANSAS

Little Rock. New Thought Library Association, City Park Building. Open Wednesdays from 2 to 5 p. m. Jonathan Kellogg, president, 214 West 13th St.

Mena. Columbus Kelley, teacher and healer. Absent treatments. Unity literature.

Tuscon. Unity Truth Center. Miss Stella McDermott, leader. Meetings, Sunday evening with Mrs. Reynolds, 830 East 5th St., and Wednesday evening at Mrs. Harrison's, 619 South 4th Ave.

CALIFORNIA

Alameda. Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.

Berkeley. Berkeley Truth Center, Unity Hall, 2409 Bancroft Way. Services Sunday and Wednesday evenings, at 8 o'clock. Mrs. Ida Mansfield-Wilson, speaker.

Fresno. Mrs. Clyde Peaslee, 837 Blackstone Ave., receives students and patients from 1 to 5 p. m. daily, except Sunday.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs. L. G. Fisk, manager. Meetings Sunday afternoons and Thursday evenings, conducted by Ellen Verrinder.

Long Beach. Metaphysical Library and Reading Room, 346 East Broadway. Mrs. Sarah F. Connley, manager. Absent treatments given.

Los Angeles. Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.

Los Angeles. Metaphysical Library and Reading Room, 910-14 Black Bldg., 4th and Hill Sts. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.

- Napa.* Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity literature.
- Napa.* Mary Brewerton de Witt, 602 Franklin St. Lessons by correspondence. Free to all.
- Oakland.* New Thought Center, 35 Randwick Ave. Jessie Juliet Knox, teacher and healer. Phone, Oakland 4914.
- Oakland.* Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service at 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.
- Oakland.* California College of Divine Science, 727 West 14th St. New Thought literature and circulating library.
- Pasadena.* Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.
- Sacramento.* Home of Truth, 1235 I St. Unity literature.
- San Diego.* House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra G. Frenyear, ministrant. Unity literature.
- San Francisco.* Soul Culture Institute, 589 Haight St. Henry Harrison Brown, teacher and healer. Sunday meetings at 8 p. m. Rooms open every day except Saturday and Sunday, from 9 to 2.
- San Francisco.* Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.
- San Francisco.* Mrs. E. S. Davies, 223 14th Ave., Richmond District. Absent treatment and advice by correspondence only.
- San Francisco.* 3099 California St. Truth teaching and healing. May A. Wiggin in charge. Associates, Helena J. Martin, Mrs. M. W. Andrews. Unity literature. Phone Fillmore 2102.
- San Francisco.* Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie Noonan Randall in charge.
- San Jose.* Home of Truth, 144 N. 5th St. Unity literature.
- Santa Barbara.* Lydia A. Cornwell, 214 S. Voluntario St., R. R. No. 1. Metaphysical teacher and healer. Treatments through correspondence.
- Vallejo.* Unity Branch Library, Francis J. Babcock, 803 Capitol St.

COLORADO

- Aspen.* Unity Branch Library. Mrs. M. L. Ross.
- Denver.* College of Divine Science, 730 17th Ave. Unity literature.
- Denver.* Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.
- Pueblo.* The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.

CONNECTICUT

- Norwich.* Mrs. E. E. Taber, 53 Maple St. Unity literature. Orders taken for subscriptions to Unity publications.

DISTRICT OF COLUMBIA

- Washington.* Dr. John D. Miles, 1418 Euclid St., N. W. Divine healing. Present or absent treatments. Advice given through correspondence.
- Washington.* Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.
- Washington.* New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.
- Washington.* Unity Truth Center, The Netherlands, 1860 Columbus

Road. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature. Phone, Columbus 811.

FLORIDA

Merritt, Indian River. Unity Center and Branch Library. Mr. J. T. Irvine, leader.

St. Petersburg. James Henry, Humanist. Box 277.

GEORGIA

Atlanta. Mathilde Hoehn Tyner, teacher and healer, 409 The Grand.

ILLINOIS

Bellville. First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Priscilla Knox McArthur, 1340 La Salle Ave. Teacher and healer. Unity literature.

Chicago. North Side Unity Center, 545 Wellington Ave., Apt. A. Mary A. Howard, teacher and healer (Divine Science). Class in concentration every Wednesday at 2:30. Unity literature.

Chicago. Science of Being, 3171 North Halsted St., S. E. corner of Belmont Ave. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, teacher.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, and East 40th St. and Cottage Grove Ave., Science of Being principles taught, and treatments given by Mrs. Augusta Boulter. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave. Healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. Unity Society of Chicago, Room 621, 14 W. Washington St. Mr. and Mrs. LeRoy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 902 Masonic Temple.

Chicago. Dr. Wm. B. Carroll, 120 S. State St. Metaphysical teaching and healing. Library and reading room. Unity literature.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, metaphysician. Teacher of Spiritual Science. 822 Pierce St.

Oskaloosa. Unity Center and Library, 107 C Ave. West. Clara C. Albaugh, teacher and healer. Interviews by appointment.

KANSAS

Paola. Society of Practical Christianity, room 5, Sellers Bldg. Mrs. R. M. Johnson, leader. Room open Tuesdays, Thursdays and Saturdays from 2 to 5. Children's class Saturday at 10 a. m.

Topeka. Unity Society of Practical Christianity. Meetings Sunday, 3 p. m., and Tuesday, 8 p. m., at 1300 W. 10th Ave. Wednesday, 3 p. m., 1229 Kansas Ave., Thursday, 8 p. m., 1731 Lane St.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

Louisville. Unity Study Class, 1203 S. Preston St. Mrs. Winnifred E. Decker, leader.

Louisville. Truth Reading Room, 309 Wilkes Block, Rebecca D. Allen in charge. Unity literature and metaphysical publications.

MAINE

Portland. New Thought Reading and Class Room, 401 Frelawney Bldg., Congress St. Mrs. Alice T. Homer, teacher and healer. Unity literature.

MASSACHUSETTS

Agawam. Mrs. S. Emily Biglow, teacher and healer. Unity literature.

Boston. R. C. Douglass, 104 Belvedere St. Teacher and healer.

Boston. The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister. Sunday service, 3 p. m. and Wednesday 7:45 p. m.

Boston. Mrs. Henrietta I. Lewis, 167 Huntington Ave. New Thought teacher and healer. Phone, 4043 J. Back Bay.

Boston. Miss B. Gertrude Hall, Room 210, Huntington Chambers, Huntington Ave. Classes in Practical Christianity Sunday evenings at 8 o'clock.

Brookline. Mrs. Francena A. Hill, metaphysician. Truth Center, "The Granville," 19 Strathmore Road. Meetings: Sunday Services 3 p. m.; Tuesday talks, 3 p. m. Healing and classes in instruction. Phone, Brookline 3424, J.

Lynn. Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.

Bldg. Mrs. Mary Margeson in charge. Unity literature.

Springfield. Unity Center, 356 Main St., room 403 Besse System

Waltham. New Thought Center, 68 Robbins St. Mrs. Katherine Powers Stetson, healer and teacher. Unity literature.

MICHIGAN

Detroit. Higher Thought Assembly. Assembly Hall, 10 Witherell St.

Detroit. Detroit Metaphysical Alliance., 318 Woodward Ave. Unity literature on sale.

Grand Rapids. Unity Classes. Mrs. Cora C. Patterson, teacher and healer. 32 North Ave., and 239 Sheldon Ave.

Kalamazoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffet in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

Duluth. New Thought Center, 931 East 5th St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

Minneapolis. Catherine B. Guthrie, 126 Twelfth St. S. Phone, Nicollet 5456. Lessons in the Science of Health and Wisdom. Appointments by phone. Unity literature on sale.

Spring Valley. Mrs. Rose E. Howe, Box 365, teacher and healer; present and absent treatments.

MISSOURI

Kansas City. Mrs. Louise J. Kronhart, R. R. No. 3, box 43. Practitioner of Christian Healing.

Kansas City. Mrs. Rosa B. Cassel, 4504 E. 25th St. Healing, present or absent. Bell 'phone East 3589.

- Kansas City.* Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.
- Kansas City.* Mrs. Charity Greenwood, 1500 East 10th St. Bell phone, East 4801. Absent or present treatments.
- St. Louis.* Mrs. Sylvester Topp, 217 Robert Ave., teacher and healer. Classes in Practical Christianity.
- St. Louis.* Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every second Thursday at 8 p. m., and the last Thursday of each month at 3 p. m., at 2631 Russell Ave.
- St. Louis.* Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Sunday School at 9:30 a. m. Sundays at 10 a. m., German service; at 11 a. m., English. Tuesdays at 8 p. m., English. Thursdays at 2:30 p. m., English.
- St. Louis.* The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily. Divine Science service Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

NEW JERSEY

- Browns Mills.* Mrs. Marie A. C. Broome, Route 1, teacher and healer. Absent treatments given.
- East Orange.* Unity School of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

NEW YORK

- Brooklyn.* Center of Practical Christianity, 116 Cooper St. Emma E. Hasse, teacher and healer. Rooms open from 10 to 4 each day except Sunday. Unity literature on sale.
- Hamburg.* Unity Branch Library. Mrs. Frank H. Grove, librarian.
- Mamaroneck.* Mrs. Amanda E. Hobbs, 1 Tenney Ave. Phone call 384. Present or absent healing. Unity Branch Library.
- New York City.* Mrs. James E. Homans, 418 West 118th St. Lessons in Christian Mysticism.
- New York City.* Mrs. Mary E. T. Chapin, metaphysician, 50 East 34th St. Saturday and Monday classes at 4 and 8 p. m. Sunday service 11 a. m., at Berkeley Lyceum, West 44th St.
- New York City.* Edith A. Martin, teacher and healer, Hotel Endicott, Columbus Ave. and 81st St.
- New York City.* Mrs. Marcia Speirs, practitioner and teacher, 220 West 107th St. Phone Riverside 5041. Interviews by appointment.
- New York City.* Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.
- New York City.* Margaret Cutting, 60 W. 10th St. Meetings Wednesdays at 4:15 p. m. Phone, Stuyvesant 3460. Consultation by appointment.
- Utica.* Higher Thought Center, 22 Cooper St. Mrs. Lydia H. Smith, leader. Meetings Wednesday at 3 p. m.

OHIO

- Cincinnati.* The New Thought Temple. Services Sunday, 11 a. m., at the Walnut Hills Mansion, 2625 Gilbert Ave. Sunday School 9:45 a. m. Leila Simon, leader. Reading room, 30 Verona Building, Park Ave., Walnut Hills.
- Marietta.* Mrs. K. B. McKensie, 401 Fourth St., takes orders for subscriptions and will supply Unity literature.

OKLAHOMA

- Oklahoma City.* First Divine Science church, 727 N. Robinson St. Maud Fletcher Galigher, minister.

Oklahoma City. Unity Branch Library, 317 Culbertson Bldg. Miss Virginia Graves, librarian.

OREGON

Portland. New Thought Temple of Truth, 510 Eilers Bldg. Rev. Perry Joseph Green, ministrant. Phone, Main 9117. Hours 1 to 5 p. m. and 6 to 8 p. m. by appointment. Sunday lecture at 8 p. m. Recital Hall, Eilers Bldg. Silence Meeting, Friday at 8 p. m.

Portland. The Metaphysical Library and Reading Room, 308 Central Bldg., 10th and Alder Sts. Unity literature and Metaphysical publications for sale. Books loaned and sold by mail. Katherine King, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 368½ Washington St., Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. New Thought Library, 335½ Main st. cor. Broadway. Florence A. Sullenberg in charge.

Portland. The Irvington Center of Truth, 715 Thompson St. cor. east 21st St. Florence Belle Crawford, leader. Services, Sunday at 11 a. m. Healing meeting, Friday at 8 p. m.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Unity Center, Presser Bldg. Annex, 1713 Sansom St., room 525. Open daily. Sunday services at 4 p. m.

Pittsburg. Mrs. Clara C. McLean, 403 Winebiddle Ave. Spiritual Science Classes.

Pittsburg. Unity Center, 628 Wabash Building. J. M. McGonigle, teacher and healer, in charge. Lectures and lessons Thursday evenings and Sunday afternoons.

TEXAS

San Angelo. Unity Truth Center, 819 S. David St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services, Wednesday afternoon meeting.

San Antonio. Unity Society of Practical Christianity, 309 Garden St. Services Sunday at 8 p. m. Study Class, Wednesday night. Nellie H. Chatterson, leader. Old Phone, Crockett 1207.

VIRGINIA

Williamsburg. Frances Larimer Warner, author and publisher of *Our Invisible Supply*, two volumes; gives absent treatment for health and prosperity, also instruction through correspondence.

VERMONT

Burlington. Unity Circle, Room 3, Y. M. C. A. Bldg., Church street entrance. Mrs. Laura A. Barstow, president. Meetings, Tuesday afternoon at three o'clock.

WASHINGTON

Seattle. Truth Center, Room 619, People's Bank Bldg. Mrs Annie Sprague Smith, teacher and healer. Special teaching for mothers.

Seattle. Seattle Unity Society of Practical Christianity, 406 North 64th St. Phone, Ballard 2667. Mrs. Helen Leedy.

Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Normandie, 9th Ave. and University Place. Telephone, Main 7600. Unity literature.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher.
The Washington Apts., 1924 2d Ave.

Spokane. The Church of Truth, Fifth Ave. and Howard St. Rev. A. C. Grier, pastor.

Tacoma. The Tacoma Unity Center. Meetings, Wednesday 2:30, at Maccabee Hall, 1109½ C St., Mrs. Elizabeth Whiteside, leader. Healing treatments by Mrs. Whiteside at her home, 614 South 3d St.

Tacoma. Rev. Henry Victor Morgan, minister in charge of Park Universalist Church, New Thought and Divine Science. Cor. Division Ave. and North J St. Open daily, 12 to 5. Sunday Services, 11 a. m. and 8 p. m.

Tacoma. Miss Blanche Ray, teacher and healer, responds to calls for services. Address P. O. Box 193.

CANADA

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

BRITISH COLUMBIA

Cascade. Unity Center. Mrs. Clara Stocker, leader.

Vancouver. The Silent Seventy Healing Circle, 1052 Barclay St. Divine healing and teaching. Healing circle Thursday, 2:30 p. m.

Vancouver. Truth Students' Meetings and Unity Branch Library, 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

FOREIGN

Australia, Melbourne, Victoria. Melbourne Truth Center, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, teacher and healer.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A. LL. D. Services every Sunday and Wednesday evening.

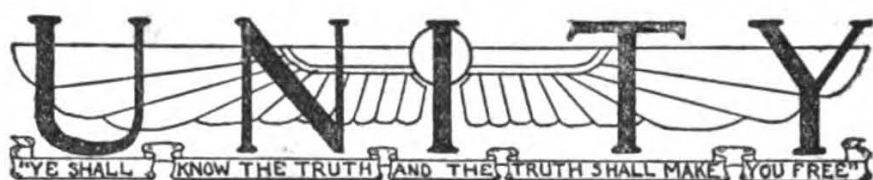
England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Viking House, William St. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "The Truth-Seekers."

Edinburgh, Scotland. The Higher Thought Center, 49 Shandwick Place. Mrs. Helen Rhodes Wallace, teacher and leader.

Buffalo, N. Y.—I am writing this at the request of my daughter, who has sent this love offering and wishes to sincerely thank you for the good she has received. She is surely another being, and she is happier and more satisfied. I also wish to send a word of love to you, and thank you for the many, many good tidings I receive from the magazines, both weekly and monthly UNITY. I rejoice for this privilege and know that each day I am benefited by its rays of light and love. May God continue to bless its good works and bless those that try to uplift it.—Mrs. A. C.



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CHRISTMAS—PAST, PRESENT, FUTURE

JOHN L. CHESNUTT

THE PAST: The angels heralded the "good news of great joy," and sang; "Glory to God in the highest, on earth peace, good will to men." (Luke 2:10-14.)

THE PRESENT: "Though Christ a thousand times in Bethlehem be born,

If he's not born in thee, thy soul is all forlorn."

"Christ in you, the hope of glory."

THE FUTURE: In the consummation, "the time of restitution of all things"—"This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." Then "they shall be priests of God and of Christ and shall reign with him a thousand years." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto the Father, that God may be all in all." Then "I saw a new heaven and a new earth: . . . and heard a great voice saying, 'Behold the tabernacle of God is with men, and he will dwell with them. . . . and wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, nor pain.'" And this will be an everlasting Christmas of "peace on earth and good will to men." (Acts 1:11; 3:21; Matt. 19:28; 25:31; Luke 22:24-30; Rev. 20:6; I Cor. 15:24-28; Rev. 21:1-7.)

"Who art thou?" "A Voice."

A Voice calling for the "fruits of repentance" in an orchard-wilderness "undressed and unkept," wherein prowl the passions ungoverned and untamed; a Voice calling for a prepared way and for straight paths, for the coming Lord whose kingdom is now "at hand"—*within reach*—in greater fullness and power than ever before. (See John 1:23; Luke 3:5, 8; Acts 1:11; I Cor. 15:23-28; Rev. 20:6; 21:1-4; Gen. 2:9, 15. The Bible references in this article are given to assist in further study of the subject considered.)

Prepare Ye the Way of the Lord!

The Lord stands at the door of the heart and gently knocks for admittance. Thus his Spirit is "with" us, and

it should be "in" us; but while it is *with* us, it is "preparing the way" for his entrance. This preparation consists in a "cleansing and renewing"—"washing, sanctification and justification, in the name of the Lord Jesus, and by the Spirit of God" (Titus 3:5, 6; I Cor. 6:11). Not until we have thus been prepared, are we fitted to be "filled" with the Spirit of Truth and of Power, for only the Love and Faith born of the Spirit can open the door of our heart and loyally welcome the Lord into his temple.

Doubtless the most practical question for us in this age, is this: How may we more fully "prepare the way" for the entrance of the Lord in the *fullness* of his power?

We know of no class of people who are more sincerely, earnestly and successfully seeking to make practical use of the teaching of Jesus Christ, and to measure up to the standard he has set, than the members of the Society of Practical Christianity; and we know of no class who will more gladly welcome and thoroughly consider suggestions that may accelerate progress toward that goal; therefore we have felt at liberty to freely and frankly call attention to certain things by means of which we may hope greatly to increase our progress.

An All-Inclusive Promise

"Whatsoever ye shall ask the Father in my Name, he will give it you. Ask, and ye shall receive, that your joy may be full" (John 16:23, 24).

Here is an offer of all that we need, with an invitation, almost a command, to come and get it—and to get enough to make us full of joy! The offer is to "whosoever will;" but which of us is *now* receiving until we are altogether full of joy—the "joy unspeakable and full of glory"? How our faces would shine, and our voices ring if we were rejoicing in such fullness of joy! Who would not welcome such joy, and such power?

We desire it and we ask for it, but somehow our prayers are not *all* answered, thought oft repeated; and there must be some good reason, for God is true and God

is Love. If we do not already know the reason, it is possible that Jesus Christ, or some of the apostles, or prophets, may be able to point out our difficulty and assist us in praying, so that invariably we shall be heard. Most of these were notably successful in having their prayers answered, and therefore it may be that we shall "do well to take heed" unto their teaching, "as unto a light shining in a dark place," at least "until the day dawn and the Day-Star arise in our own hearts" (II Peter 1:19-21).

We have often heard the statement, "What things soever ye desire, when ye pray, *believe* that ye *receive* them, and ye shall have them" (Mark 11:23, 24).

This is certainly a splendid promise; there is in it everything that we could possibly need; but somehow, the kind or degree of "believing" this promise calls for, is seldom found or little used. Evidently, how to get and *use* that degree of faith is quite a problem; but what could be more desirable or more valuable?

Jesus Christ possessed this degree of faith and used it unflinching; whatsoever he asked the Father was done—*everything*, from the feeding of the hungry to the raising of the dead, was done by his plain, once-spoken word of command or request; and he said, in speaking to the Father, "I know that thou hearest me *always*."

We have tried many methods with varying success; some have prayed at the top of their voices, and others in total silence, but can either of these point out the results and truthfully say, "I know that thou hearest me *always*?"

Even in the application of a good method, an error may prevent the accomplishment of the normal results, therefore it may be wise, first of all, to detect and put out of our practice any errors in method, being careful always to adopt the better or more perfect way.

Jesus Christ gave us some clear instructions on how to pray, and also on how *not* to pray. One thing he said was, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking" (Matt. 6:7). The "repetition" of *unheard*

prayers would originate very naturally among the heathen, whose gods had "eyes that could not see, and ears that could not hear" (I Kings 18:26, 29, 37, 39). But our "Lord's hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear" (Isa. 59:1-10). Nevertheless, they are not all "heathen," who, in this age, have resorted to the repetition of their unheard prayers, hoping to be heard, finally, in their oft-spoken word—"much speaking." The heathen may have hoped by "repetition" to make up for the deficient hearing of their gods; but as the God of the Bible is not deficient in *any* respect, it is evident that one could hope only to make up for his *own* deficiency, by resorting to the repetition of the unheard prayers he has addressed to the God of the Bible.

Meditation

David says that the man who *delights* in the law of God is blessed in "meditating" upon it day and night (Ps. 1:2, 6); and God promised success and prosperity to Joshua, as a result of meditating upon and *acting* according to God's law (Josh. 1:8, 9); and Paul says, "Let the word of Christ *dwell* in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. 3:16; Eph. 5:19; I Cor. 14:26); and Isaiah says, "If thou shalt honor God, not *doing* thine own ways, nor finding thine own pleasure, nor *speaking* thine own words"—then God will unfailingly hear and answer your prayers (Isa. 58:9, 13).

Evidently, it would be wise to consider the matter carefully in order that "the *words* of our mouth and the *meditations* of our heart may be acceptable to God" (Ps. 19:14). Meditation upon the words of God, or the speaking of them in hymns or otherwise is beneficial only in so far as these methods assist us, or others who hear the words, in *believing* and *loving* and *acting* according to them, thereby assimilating and embodying them. One who, with the whole heart, thus seeks God will find him, and soon will begin to bear abundantly the *fruits* of the Spirit—love, joy, peace, faith, health and prosperity; and such a one is

being fitted also to receive and manifest the *gifts* of the Spirit (I Cor. 12:1-28).

Repetition

But there is a kind of repetition that is not acceptable to God, and they who are wise desire to avoid that kind. "Chanting" may descend, almost perceptibly, into "enchantment;" "cant" easily becomes "incantation;" and "repetition" may as readily become "exorcism." (Isa. 47:8-13; 45: 5, 6, 18, 19; Ezek. 28:2-18.)

In olden times, as well as in the present, there were some who affirmed: "Peace! Peace!" when there was no peace; but we are told that the people were only "slightly" healed and assured by the repetition of this and similar incantations (Jer. 6:14, 16; 8:8, 9, 15; Ezek. 13:2, 3, 16).

The method appeared to bring a measure of success, for a while, but eventually the repetition of these good words brought the *opposite* of peace upon the people, and the reason is indicated. We are informed that these words were not discerned in the Word-center and spoken by the inspiration of the Holy Spirit, but that these people spoke these good words out of their own hearts, and thus blessed themselves out of their own hearts; that they knew not the *true* way of peace, nor *walked* therein; but that nevertheless, they hoped by the repetition of these good words to bring to themselves peace and joy, health and prosperity, while they continued to "walk" according to the word or thought which originated in the "imagination of their heart" (Deut. 29:19).

They did not understand that true peace is not the product of words, however good they may be, that are spoken from, or that originate in, the "imagination of the heart;" they did not understand or did not believe, that every "thought of the imagination" must be brought into obedience to the Christ-mind (II Cor. 10:5); and that the ways of peace and the paths of health are found only by thinking, speaking and acting Wisdom-words, as they are

inspired by the Christ-mind, enthroned within. (Prov. 3:17; Isa. 32:17; 57:19-21; Rom. 2:6-10.)

Casting Out Unclean Spirits

Paul, and other apostles and evangelists, could cast out devils by speaking in the Name, or Spirit, of the Lord Jesus Christ, because they were "filled" by the Christ-Spirit and spoke from the Christ-center within them, as inspired by the Spirit of Truth. (Matt. 12:28; Heb. 2:4; I Cor. 12:1, 11-13; Acts 1:5, 8; 2:4.)

But the Christ-center or Christ-mind had not been "renewed" or "formed," as Paul calls it, within those seven Jews who undertook to cast out unclean spirits, and therefore they were not "filled" with the Christ-Spirit; hence they could speak only from the "imagination of the heart;" and therefore, when they attempted to "speak" an unclean spirit out of a man, in the Name of the Lord Jesus, they found that their "word" was void of power—except to make the "devil" mad, which not every exorcist is able to do. (Acts 19:13-20.)

These incidents were recorded for our instruction, and the truly wise will not ignore them; the truly practical Christian, who is not perfectly satisfied with his success in casting "unclean spirits" out of himself, and out of others who ask it, will welcome any instruction by the Holy Spirit, which may increase his power and usefulness. This incident calls attention to a field but little explored, as yet, but it involves one of the "mysteries hid for ages," which, when rightly understood, will enable us to overcome certain difficulties that, otherwise, would be insurmountable.

What takes place among the members of the race, indicates what may take place among the "members" in an individual, owing to the fact that, in certain respects, the part is similar to the whole; and from this standpoint also, the incident referred to above may be studied with profit.

The "law in my members," which tends to direct my action contrary to the "law of my mind," may be considered as an "unclean spirit" which seeks to direct my

action for lust-gratification, and therefore contrary to, and in disobedience of, the Wisdom-direction of the Christ-Spirit. (Rom. 7:14-25; 8:1-14.)

These lust-ideas that seek to direct our action for lust-gratification, in either of its three primary forms—"the lust of the flesh, the lust of the eye, and the pride of life"—may very aptly be called "devils," for they keep the consuming fires of lust burning in the organism, and so cause the disintegration called sin, sickness and death.

Wrong Speaking

The desire to cast these "unclean spirits" out of ourselves, and out of others who ask it, is good; and the "Name" of the Lord Jesus Christ is the correct Name by which to cast them out; but evidently, there is a wrong way, as well as a right way, of speaking that Name; and to speak it in the wrong way is to speak it in vain, or largely so.

As here used, the word "Name" involves the divine Nature—the Spirit, and the power and authority of Jesus Christ (John 17:6). This is the "Name above every name" (Eph. 1:21; Phil. 2:9, 10; Heb. 1:4); for "there is no other Name under heaven given among men whereby we must be saved" (Acts 4:12); and those who become willing are "fitted" by the Spirit, and chosen to "bear" this Name among others; but one who would thus speak it must "depart from iniquity" (Acts 9:15; II Tim. 2:19).

And one cannot truly speak "in" that Name, unless that Name is *in* him and he *in* it—"ye in me and I in you;" for the promise is, "If ye abide *in* me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 14:20; 15:7; 17:23). Evidently, the Word-center must be "formed" in us; the Christ-mind must be "renewed" within us; and the "conscious I" must enter into a *mutual* unity with this "Christ in us," before one can truly *think*, *speak* and *act* *IN* that Name or Nature, and so with its *power* and authority. This change in *condition* involves a marvelous transformation, which makes one actually a new creature, partaking of the divine Nature, and able to think, speak and act *in* it.

The unregenerated man can only think, speak and act in and from the unregenerated "heart," because the "Christ-mind" is formed in us only by the process of regeneration and rebirth by the Spirit of Life.

This is why it is that, however true our words may be, even if they include the name of the Lord Jesus Christ, unless we can and do speak these words from the Word-center, filled with the Christ-Spirit, there can be no Word in our words; and therefore there can be none of the Spirit and Life and Power of the Living Word in our words.

If we speak words, however true they may be, from our unregenerated heart, or "carnal mind," we can put into them no more than the consciousness of life and power that dwell in this carnal mind or unregenerated heart. This so-called "natural" mind, life and power that operates in and through the "carnal mind" is recognized by Jesus Christ, and by all the Spirit-filled and Spirit-inspired apostles and prophets, and is referred to by Jesus Christ as the "prince of this world," and by Paul as the "prince of the power of the air, the spirit that now worketh in the disobedient." (John 13:31; Luke 4:6; Eph. 2:2, 3.) "Holiness" is a *condition* induced in substance by its obedience, in all substance-action, to Wisdom-ideas originating in divine Understanding which inheres in Life itself, or Being. The "Holy Spirit" is that Spirit-substance which is absolutely obedient in all action to the Wisdom-direction of the Father. During the present dispensation, for a specific purpose, the substance that is involved in the creatures of this creation is permitted to act, by the free-will choice of the creatures, according to ideas derived by the "subtle" faculty from a sense-knowledge of things, in temporary preference to acting according to Wisdom-ideas inspired from divine Understanding. But the *condition* that is induced in substance that is acting according to sense-ideas, or otherwise than according to Wisdom-ideas, is not the condition called "holy," and such *action* is not the action which constitutes "holiness" to Wisdom-direction. Substance is *neutral*

in regard to good or evil action: a current of electricity will warm and light a man, or cook his food and do his work, when *wisely directed*; but it will just as readily *kill* him, when it is so *directed*; the "good" or "evil" in substance-action is in the directive agent; it is unfailingly "good" when Wisdom-directed, but it is more or less "evil" and harmful when otherwise directed.

When we become truly willing to lay aside any theories that conflict with the truth in this matter, we shall be able to understand these things as Jesus Christ understood them, and then we may be able to direct substance-action as he and his apostles directed and controlled it; but we, like they, may need to "tarry" until we are *filled* with the Spirit of Truth, which will endue us with the same *fullness* of power.

To Partake of the Divine Nature

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no Life in you. It is the Spirit that quickeneth; the flesh profiteth nothing: the words I speak unto you are Spirit and Life." (See John 6:46-63.)

So then, we must "eat" the substance and "drink" the Life that are in the words spoken by the Word, in order to get Life in us. That is, we must assimilate and embody the Life and substance in the words of God, and thereby "partake of the divine nature," and become one with it.

Assimilation of the word is a threefold action: having heard the word and understood it, we embody it by *believing* it, *loving* it, and *acting* according to it; thus it enters into unity with the threefold man—body, soul and spirit.

And faith, love and action must be kept in proper proportions: God will not impart *faith* very much in excess of the *love* we are willing to let him "shed abroad in our hearts by the Holy Spirit," for faith, undirected by love, is apt to act for self-glorification. Faith and love are given for a purpose: we must use the love and faith we possess in order to receive more; the "*faith that works in love*" will

be increased by the Holy Spirit in proportion to the love that the individual embodies and manifests in work.

But we cannot let Love into us, except in so far as we put out of us, by the aid of the Holy Spirit, the carnal love of and desire for lust-gratification, in its three primary forms—"the lust of flesh, lust of the eye, and the pride of life," which enter in and manifest through the three chief centers of the threefold man. So then, the turning place, the decisive point, is in denying ourselves the pleasure of lust-gratification, and in putting out of ourselves the love of and desire for that pleasure; and simultaneously we begin to embody and become filled with the Spirit of Life and Truth, by believing, loving and acting according to the words of Truth, until we actually *delight* in them, and let them "abide" in us and direct all our thought, word and deed.

Completing the Unity

All men "live, move and have being in God," who is Life itself; but that is only *partial* unity; we must also let Life—the Spirit of Life—"live, move and have being" in us, for that constitutes *complete* unity—the *mutual* unity that Jesus Christ prayed for: "Ye in me, and I in you" (John 14:20; 15:4-7).

But just as the Israelites could not gain possession of the Promised Land, except in so far as they put out the incorrigible Canaanites, so we cannot be "filled" with Wisdom-ideas and the Spirit of Life, except in so far as we put out of ourselves the lust-ideas and the "spirit now working disobedience" in us, which is the "carnal mind, not subject to the law of God, and cannot be."

"If we, by the Spirit, do mortify the deeds of the body, we shall live." We must change our love, change our belief and change our action; we must put out and off the old, and put in and on the new, so becoming new creatures, partaking of the divine Nature.

There can be no true Christmas without the Christ-Spirit: we cannot truly give the Christmas "peace and good will" without giving the Christ-Spirit, and we cannot truly

receive the Christmas "peace and good will" without receiving it as it is in and transmitted by the Christ-Spirit.

Where the Christ-Spirit is, "there is liberty"—and *liberty* means not only the *freedom* from all error and evil, from all sorrow and pain, and from all weakness and death, but it includes the "glorious liberty of the children of God," to "supply all our *need* according to God's riches in glory"—and we need *fullness* of love, joy, peace, health, wealth and power.

But we should not seek the gift apart from the giver: all these gifts are in and of the Christ-Spirit, and therefore when we become "filled" with the Christ-Spirit "all things are ours." So then, the "mystery," the secret of enjoying the *eternal* Christmas, now and forever, is to "let" that mind which was in Christ Jesus *be formed* also in us—then shall we have "Christ in us" as a hope of true glory, both now and forevermore.

A persistent affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak point by daily exercise. Like an actor, assume the part you would play with all the strength of your being, until you actually live his life and are surrounded by his atmosphere. Experienced actors tell us that they feel the characters which they impersonate; that, if they are playing noble, heroic characters, they actually feel the noble impulses, the strong tonic of heroism assumed; on the other hand, when they are playing mean, contemptible parts they feel mean and debased. There is everything in assuming firmly and persistently the part you wish to play in life. Resolve and believe that you are manly, or womanly, noble, vigorous and strong. Never for an instant allow yourself to think that you are weak and mean and contemptible. After a while you will retain permanently the character which you assume.—*Success.*

THE LIGHT OF THE WORLD

ADELINE BECKER



SPIRITUAL things are spiritually discerned and a spiritual truth can never be fully expressed in material terms. But sometimes one catches a glimpse of a law working on the material plane that helps by analogy to an understanding of the law on a higher plane. Take for instance the separation or breaking up of a ray of light by refraction of a prism; when a ray of light from the sun, source of all our light, passes through a prism, which is a triangle, it separates or breaks up into apparently different rays, each having its distinctive color, violet, indigo, blue, etc. So when a ray from the great Spirit, a tiny shaft of individualized spirit passes through identity, which is a triangle, soul, mind, body, it breaks up, separates apparently into different forms of expression: life, love, wisdom, etc.

If the crystal prism is clean, clear and true, without flaws, the ray of light will separate into well defined, beautiful, clear colors; so if the thoughts of the individual are clean and true the expression of Spirit will be perfect; harmony will be established and heaven expressed, or pressed out in earth.

But here the analogy ceases, for while the crystal triangle has no power to change its character, the human triangle is endowed with will and has the power to help or hinder the clearness and beauty of the Spirit's expression. If the triangle of the individuality is darkened through ignorance or willful suppression of any part of the divine ray, a lack is manifest and pain, disease and misery follow, for this is the body of God and cannot be mutilated without suffering.

If all show forth clearly save love, that lack mars the whole expression, or if wisdom is withheld, sorrow follows,

for there must be harmony, and there can be no harmony unless the entire ray is perfectly expressed.

Sometimes there is a flaw in the triangle; then a beautiful thing is twisted or turned and a hideous, malformed expression of the divine quality is the result. But even that is better than not to express, to willfully withhold; you remember that Christ said the harlots would enter the kingdom before the Pharisees.

We are here to express the God qualities, to bring heaven upon the earth, and no matter how imperfect the results of our efforts may seem to be, we must express the Spirit, which is own own true selves; try over and over again until our expression of God is perfect, all the God qualities brought forth in harmony and the kingdom of heaven established on earth.

The human triangle differs from the crystal in another particular; it has the power of reflection as well as refraction, and this power of reflection may be used as a help. If the triangle is turned downward it reflects all the imperfect broken refractions of other personalities, and these mingle with and obscure its own expression. These broken lights constitute the world about us. No appearance, no mistaken idea of sympathy should cause us to reflect these broken lights, for by so doing we increase the confusion. If we keep the triangle turned upward it reflects only the light of pure Spirit, its expression is clear and beautiful, and we not only bring harmony to ourselves, but the whole world is benefited.

A good statement of truth to hold to keep the triangle right side up is: "I behold the face of my Father *always* before me."

Then know yourself to be God's love expressed; God's peace expressed; God's wisdom expressed, and never be discouraged, because it is God's good pleasure to give you the kingdom.

The world is too much with us; late and soon, getting and spending, we lay waste our powers.—*Wordsworth*.

HIDDEN MANNA

HENRY PROCTOR

To him that overcometh will I give to eat of the hidden manna.
—Rev. 2:17.



WHAT is this hidden manna, and how does it differ from the open manna? Our first introduction to the manna is in Exodus 16. All Israel were to gather it daily. It was in nowise hidden, but was free to all. But Aaron was commanded to fill a "golden pot" with an omer of the manna, and to put it in the most holy place, beyond the second veil (Heb. 9:4). The hidden manna represented this. Our Lord himself explained what the open manna typified; "the bread of God which cometh down out of heaven, and giveth life unto the world," is his flesh which he gives for the life of the world. It is a free gift, offered to all who will take it, and unless we "eat the flesh of the Son of man and drink his blood" we have no life in us (John 6:53). It is absolutely essential to eat of this manna in order to have eternal life. It is a free gift, this eternal life, and therefore the manna which ensures it must also be a free gift.

But the hidden manna is only for the overcomer: the conqueror of this dispensation. Previously the way into the holiest was not made manifest, and the manna was hidden there within the veil in the golden pot.

The gold represents the divine nature, the vessel containing it typifies the Christ in whom dwelleth all the fullness of the Godhead bodily; all the pleroma or plenitude of the divine nature. To eat of the hidden manna it is necessary to become a partaker of the divine nature. The hidden manna is the hidden wisdom of God; the wisdom hidden in the mystery which God foreordained before the ages unto our glory. The knowledge of this wisdom can only be received by those who are spiritual (I Cor. 3:1). It is only spoken "among them that are perfect" (*teleioi*) (I Cor. 2:6), i. e., the overcomers.

"Things which eye saw not, and ear heard not, and which entered not into the heart of man," God hath revealed unto them by his Spirit, who worketh in them mightily, teaching them "all things, yea, even the deep things of God," and causing them to eat continually of the hidden manna.

Under the dispensation of types and shadows the priest could eat of the outward flesh of the sacrifices which typified the Coming One who should give his flesh for the life of the world, but the inward hidden parts were consumed upon the altar of a sweet savor unto God. The hidden parts represented God's own portion. But now the overcomer is invited to sup with God himself; to feed in company with our blessed Lord upon the Divine Portion—the hidden manna (Rev. 3:20). Other promises to the overcomer confirm this point, that he is to share with Christ all that the Father gives to the Son. As an heir of God and joint-heir with Christ, he is to sit with him on his throne; to exercise authority over the nations, and to be a pillar in the temple of which Christ is the chief corner-stone.

But we must buy of him "gold refined by fire," that is, become partakers of the divine nature of him who as a sacrifice has passed through the fire.

In conjunction with him we are called to present our bodies—our human nature—as a sacrifice of a sweet savor unto God (Rom. 12:1; Eph. 5:2). This is selling all to buy the pearl of great price. But we must "count the cost" and pay the price. He emptied himself; I must empty myself. The price of divine is the renunciation of human wisdom; of the divine nature the human nature, of divine strength human strength. The waiters on Jehovah exchange strength. Only as they part with the human can they receive the divine. The two cannot co-exist. It is only as I realize that I can see nothing spiritual with the outward eye, and understand nothing spiritual with the human intellect, that the eye of the inward man is opened, and anointed with spiritual eye salve, and I begin to sup with him and he with me on the hidden manna.

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

X

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

HIRAM: (Heb. *Noble, high-born.*) Constructive intellect.

SHOBAB: (Heb. *turned back.*) Apostate, traitor.

NATHAN: (Heb. *Who gives or is given.*) The Inner Voice.

SOLOMON: (Heb. *Peaceful Wisdom.*) Divine Wisdom in consciousness.

JEDID-JAH or JEDIDIAH: Nathan's name of Solomon: (Heb. *Beloved of Jehovah.*) *Jedid* is from the same root as *David*; therefore the two names, Solomon and Jedidiah, denote a state of mind, where both Divine Love and Wisdom are regnant, as the guarantee of a most glorious life kingdom. For each man is in his kingdom reigning as one of these kings, according to his mentality.

IBHAR: (Heb. *God chooses.*) God's providence.

ELISHUA or ELISHAMA: (Heb. *God is rich, is salvation.*) God our opulence.

ELIADA or BEELIADA: (Heb. *God knows.*) God our Wisdom.

ELIPHALET: (Heb. *God is deliverance.*) God our Savior.

UZZA or UZZAH: (Heb. *Strength, goat.*) Un-

regenerate man; who knows not Truth; whose symbol is the "goat."

AHIO: (Heb. *Brother.*) The Spiritual Man—True Self; who, as "brother" of the Lord, knows all Truth, that it is serene and unchangeable. He goes before the Ark.

PEREZ-UZZAH: (Heb. *Breach of Uzzah.*) Carnal Mind's vain attempt to "put forth" its thought to aid or steady Truth, symbolized by the Ark. Could the false self once touch Truth, the contact would destroy it; misconception would disappear. Truth is the Unchangeable One; "I Am Truth."

NACHON: (Heb. *Prepared.*) The "Threshing-floor" is prepared, where Truth mixed with chaff, in the human concept, is threshed out. Yet Truth itself is as uncorruptible as the Ark, which the spiritual man handles.

OBED-EDOM: (Heb. *Servant of Edom.*) God dwells with him, who serves humanity for good.

METHEG-AMMAH: (Heb. *Bridled metropolis for tribute.*) The mind trained to make all experiences pay tribute in Wisdom.

JEHOSHAPHAT: (Heb. *Jehovah is judge.*) Conscious righteousness.

BETAH: (Heb. *Confidence.*) Confidence born of understanding.

BEROTHAI or BEROETHAH: (Heb. *Wells of Jehovah.*) Christ the Well of Living Water.

TOI or TOU. (Heb. *Wandering.*) Indecision.

JORAM or JEHORAM: (Heb. *Jehovah is exalted.*) Thanksgiving and praise.

AHILUD: (Heb. *Brother-born.*) The True Self.

SERIAH: (Heb. *Jehovah is prince.*) Exaltation of the Christ.

BENAI AH: (Heb. *Jehovah is understanding.*) Christ the true understanding.

JEHOIADA: (Heb. *Jehovah knows.*) Christ our intelligence.

ZIBA: (Heb. *Statue, strength.*) Fidelity to trust.

LODEBAR: (Heb. *Without pasture.*) Without spiritual sustenance.

MICAH or MICAIAH: (Heb. *Who is like God.*) The spiritual consciousness.

HANUM: (Heb. *Given by grace.*) Merciful.

SHOBACH or SHOPHACH: (Heb. *Bonds, captivity.*) Sense bondage.

HELEM: (Heb. *Strength, expectation.*) Hope.

URIAH or URIJAH: (Heb. *Jehovah is Light.*) Christ, the Light of the world. David's killing of Uriah for Bathsheba shows that lust extinguishes the spiritual light within.

JONADAB or JEHONADAB: (Heb. *Jehovah is liberal, offers freely.*) Advice proffered.

SHIMEAH, SHIMEAM or SHAMMAH: (Heb. *Hearing and obedience.*) Faith.

TEKOA or TEKOA: (Heb. *Trumpet-clang.*) Call to duty.

HUSHAI: (Heb. *Quick, lasting.*) Reserve of wisdom, availing in emergencies.

AHITHOPHEL: (Heb. *Brother of folly.*) Wisdom perverted, misdirected.

AMASA: (Heb. *Burden-bearer.*) Responsibility.

ITTAI: (Heb. *Near, living, being.*) Consciousness of God.

CUSHAI: (Heb. *Black, dark tidings.*) Forebodings.

BARZILLAI: (Heb. *Lion-like.*) Courageous allegiance.

CHIMHAM: (Heb. *Longing, like to.*) Aspiration.

BICHRI: (Heb. *Youthful, in the ram.*) Natural innocence.

BERITES: (Heb. *In evil.*) The sin-consciousness.

ABEL, a city: (Heb. *Meadow.*) Counsel of wisdom.

SERAIAH or SHEVA: (Heb. *Jehovah's prince.*) Conscious of Christ.

IRA: (Heb. *Watcher.*) Divine protection.

ARMONI: (Heb. *Palace-born.*) Nobility of soul.

ISHBIBENOB: (Heb. *My seat is in the mount.*)

Arrogance.

GOB: (Heb. *Pit, grasshopper.*) Despoiler of Truth by false reasonings.

SIBBECHAI: (Heb. *Jehovah's thickēt.*) Inspirations of Truth, which destroy falsity; as Sibbechai slew the giant, Saph. (See Saph.)

SAPH or SIPPAI: (Heb. *Rushes, sea moss.*) Evil's claim of reality—the giant, which the perception of Truth destroys. (See Sibbechai.)

JAARE-OREGIM: (Heb. *Forests of the weavers.*) Abounding false teachings.

ADINO or ADINA: (Heb. *Ornament, luxurious.*) Truth, the adornment and enrichment of the mind.

HARARITE: (Heb. *Mountaineer.*) High ideals.

ELIKA: (Heb. *God is rejector.*) Renunciation of evil.

HELEZ: (Heb. *Loin, strong.*) Purposeful.

IKKISH: (Heb. *subtle.*) Intrigue.

AHOAH or AHOHITE: (Heb. *A brother's reed.*) Spiritual agreement.

MAHARAI: (Heb. *Hasty, impetuous.*) Unpoised.

RIBAI or JERIBAI: (Heb. *Jehovah contends.*) Truth's assertiveness.

BANAAH: (Heb. *Son of grief, in the answer.*) Sin in physical outpicturing.

HIDDAI, "by the brooks": (Heb. *Mighty chief.*) Logical reasonings.

ABI-ALBON: (Heb. *Father of Power.*) Constructive intelligence.

AZMAVETH: (Heb. *Counsel of strength.*) Unyielding purpose.

ELIAHBA: (Heb. *God hides.*) Unobtrusive.

JASHEN: (Heb. *Sleeping, shining.*) Power in repose.

AHASBAI. (Heb. *Refuge with Jehovah.*) Christ our refuge.

HEZRAI: (Heb. *Beautiful, walled in.*) Safety in Christ.

BABI: (Heb. *Posterity, built.*) Reputation.

PAARAI: (Heb. *Opening, revealing.*) Prophetic insight.

ZELEK: (Heb. *Fissure, rent, the sound of him that strikes.*) Vindictive.

ABISHAG: (Heb. *Father of wandering.*) (I Kings 1:3.) The error that animal magnetism is life transferable.

AZARIAH: (Heb. *Help of the Lord.*) (I Kings 4:2.) Christ our help.

ELIHOREPH: (Heb. *God of harvest rain.*) (I Kings 4:3.) The grace of God.

ZABUD or ZABBUD: (Heb. *Endowed, bestowed.*) (I Kings 4:5.) Spiritual endowment.

AHISHAR: (Heb. *Brother of a prince.*) (I Kings 4:6.) The soul's true standing.

ADONIRAM or ADORAM: (Heb. *Lord of the height.*) Spiritual ideals.

TADMOR: (Heb. *Palm trees.*) (I Kings 9:18.) Spiritual good.

REZON: (Heb. *Prince of Damascus.*) (I Kings 11:23.) Intellectual wisdom, which knows not the spiritual.

ELIADAH or ELIADA: (Heb. *Whom God knows.*) (I Kings 11:23.) Wisdom spiritual, whence is derived intellectual wisdom.

TAHAPANES or TAHPENES: (Heb. *Secret temptation.*) (I Kings 11:19.) Lustfulness.

GENUBATH: (Heb. *Theft, robbery.*) (I Kings 11:20.) Profligacy ("weaned in Pharaoh's house").

JEROBOAM: (Heb. *Struggler for the people.*) (I Kings 11:26.) Intellectual theology.

NEBAT: (Heb. *Beholding.*) (I Kings 11:26.) The opportune moment.

REHOBAM: (Heb. *Spacing the people.*) (I Kings 11:43.) Distinction between religion and theology. Heavy requirements of spiritual religion separates the people.

AHIJAH or AHIAH: (Heb. *Jehovah is brother.*) (I Kings 11:29.) The brotherhood of man in Christ.

ABIJAH, ABIJAM, ABIA or ABIAH: Heb. *Jehovah is father.*) The Fatherhood of God discerned in Christ.

NAAMAH, "the Ammonitess: (Heb. *Pleasant.*) (I Kings 14:21, 31.) Lasciviousness.

ASA: (Heb. *Physician.*) (I Kings 15:8.) Reformer, curer of spiritual ills.

• BEN-HADAD: (Heb. *Son of Hadad.*) (I Kings 15:8.) Apostasy.

JEHU: (Heb. *Whose is Jehovah.*) (I Kings 16:1.) Loyalty to Christ.

OMRI: (Heb. *Jehovah my portion.*) (I Kings 16:17.) Consecrated.

TIBNI: (Heb. *Intelligent.*) (I Kings 16:21.) Human intelligence.

AHAB: (Heb. *Brother of the father.*) (I Kings 16:28.) Intellect, without spiritual understanding.

JEZEBEL: (Heb. *Not cohabited.*) (I Kings 16:31.) Self-love.

HIEL: (Heb. *God is Life.*) (I Kings 16:34.) Self-evidence of God.

ABIRAM: (Heb. *High Father.*) (I Kings 16:34.) Fatherhood of God.

SEGUB: (Heb. *Defence, authority.*) (I Kings 16:34.) Established propagandism. Jericho, by Joshua destroyed, its rebuilding adjured, mystically stands for formulated theology, the self-evident principle of which is *God is Life*; the "foundation laid in his first-born" is the *Fatherhood of God*; its defensive and aggressive establishment ("gates set up in his youngest") is, *Authoritative dogmatism*. The effect of dogmatic teaching is loss of spiritual life, symbolized in the death of Hiel. (See Josh. 6:26.)

ELIJAH—margin, ELIJAHU: (Heb. *My God is I Am.*) (I Kings 17:1.) The Christ within accepted.

TISHBITE: (Heb. *Makes captive, turns back.*) (I Kings 17:1.) Overcomer, reformer.

CHERITH: (Heb. *A trench.*) (I Kings 17:1.)
Closeted with the Spirit.

ZAREPHATH: (Heb. *Crucible, ambush of the mouth.*) (I Kings 17:9.) The word in its refining power.

OBADIAH, the prophet in Ahab's house: (Heb. *Servant of Jehovah.*) (I Kings 18:3.) The Spirit of Truth within working the defeat of our wayward schemes and the advancement of righteousness.

HAZAEI: (Heb. *Whom God beholds.*) (I Kings 19:15.) God's approval.

ELISHA: (Heb. *God my Savior.*) (I Kings 19:16.) The divine consciousness.

NIMSHI: (Heb. *Rescued.*) (I Kings 19:16.) Saved by grace.

ABEL, a city: (Heb. *A meadow.*) (I Sam. 6:18.) A mentality or consciousness.

ABEL-KERAIM: (Heb. *A vineyard.*) (Judges 11:33.) A spiritual consciousness.

ABEL-MIZRAIM: (Heb. *Mourning.*) (Gen. 50:11.) A mentality of great grief.

ABEL-MAIM: (Heb. *Waters.*) (II Chron. 16:4.) Freedom of thought.

ABEL-MEHOLAH: (Heb. *The dance.*) (Judges 7:22.) A joyful mentality.

ABEL-BETH-MAACHAN: (Heb. *Depression.*) (I Kings 15:20.) Consciousness of sin.

NABOTH: (Heb. *Fruitful.*) (I Kings 21:1.) A rich and fruitful mentality.

MICHAIAH, MICAIAH or MICAH: (Heb. *Who is like Jehovah.*) (I Kings 22:8.) Worshipful obedience.

ZEDEKIAH. (Heb. *Jehovah is justice.*) (I Kings 22:11.) The Lord our righteousness.

AHAZIAH: (Heb. *Jehovah sustains.*) (I Kings 22:40.) Conscious support.

MESHA: (Heb. *Freedom.*) (II Kings 3:4.) The king of Moab as a "sheepmaster" denotes false reasonings—not based in Truth, but assumed to be Truth.

GEHAZI: (Heb. *Denier, valley of vision.*) (II Kings 4:12.) False to the vision.

ABANA: (Heb. *Perennial.*) (II Kings 5:12.) Intellectual waters of thought.

PHARPAR: (Heb. *Swift, fruit producing.*) (II Kings 5:12.) Intellectual formulations.

ATHALIAH: (Heb. *Jehovah is strong.*) (II Kings 8:26.) God's power perverted.

JEHOASH or JOASH: (Heb. *Fire of the Lord, Jah supports.*) (II Kings 11:21.) The covenant of protection.

AMAZIAH: (Heb. *Strength of the Lord.*) (II Kings 12:21.) Trustfulness.

JEHOAHAZ: (Heb. *Whom Jehovah sees.*) (II Kings 10:35.) Knowing, but not doing.

JONAH: (Heb. *A dove.*) (II Kings 14:25.) Faith in the ultimate Good.

AMITTAI: (Heb. *Truthful.*) (II Kings 14:25.) Reality of the Good.

ZACHARIAH: (Heb. *Jehovah remembers.*) (II Kings 14:25.) "I Am" knows all Truth.

SHALLUM: (Heb. *Recompense.*) (II Kings 15:10.) Reward of disobedience.

UZZIAH: (Heb. *Strength of Jehovah.*) (II Kings 15:13.) Christ my strength.

MENAHAM: (Heb. *The consoler.*) (II Kings 15:14.) The overthrow of injustice.

GADI: (Heb. *Fortunate.*) (II Kings 15:14.) The blessings of reason.

PUL: (Heb. *The elephant.*) Self-importance of unregenerate man.

PEKAHIAH: (Heb. *Jehovah opens eyes.*) (II Kings 15:22.) Learning by sad experience.

PEKAH: (Heb. *Watchful.*) (II Kings 15:25.) Alertness.

REMALIAH: (*Exaltation of the Lord.*) (II Kings 15:25.) Power through praise.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

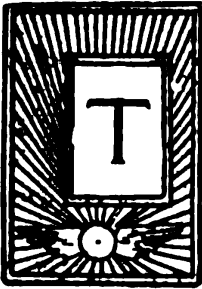
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

CHRISTMAS



THE message of Christmas is beautiful; the spirit of Christmas is beautiful. It is sometimes thought that both message and spirit are lost in the clamor and commercialism, the barter and exchange of the modern Christmas season, but it is not so. Back of it all the Father is preserving the truth it represents, keeping alive in the hearts of his people the faith that is prophetic of the coming of the fullness of the Christ unto complete redemption.

Every year the story of the birth in the manger is told. Every year the Christmas carols are sung. Every year for a season the Star of Bethlehem sheds its glory upon the earth, and the Wise Men are seen seeking the child Jesus. The effect of all this is to keep the story familiar to the race; to arouse interest in its inner meaning and import, and to awaken expectancy as to its fulfillment in a second advent unto the final overthrow of sin, and the establishment of righteousness and peace.

But to accomplish all this, the Christmas story must be brought nearer. It must be established and incorporated into consciousness as a living Truth. Christ must be begotten in us, born in us, formed in us, that the true significance of Christmas may be understood, and its promise fulfilled. The abundant life which he came to bring into manifestation in the world must be quickened in us, and flow through us a pure stream of healing energy that shall keep us in perpetual youth and vigor. His wisdom must be made unto us wisdom, and his love our love. The glory of his Presence within must illumine all our way and be unto us the very light of life. This is the true Christmas which the birth in Bethlehem prefigures.

But the work is not complete as an individual blessing. We are members one of another, and "Peace on earth, good-will to man" is a prophetic song, foreshowing the harmonious relation of all who come into Divine Sonship

through the birth of the Christ in their consciousness. "No man liveth unto himself alone." The joys of the true Christmas as well as the joys of its type which we yearly observe, come largely through the fellowship which seeks expression in giving.

The message of Christmas is redemption; the spirit of Christmas is love and good will. Christmas, in its spiritual meaning, heralds the coming of that great day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." "And they shall teach no more every man his neighbor and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord." "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up the sword against nation, neither shall they learn war any more." "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

ANSWERS TO QUESTIONS

Explain why and how the sayings of Jesus bring benefit and blessing, and not hardship.

When Jesus taught his disciples that he was the bread of life, the living manna from heaven, many of them said, "This is an hard saying; who can hear it?" "From that time many of his disciples went back and walked no more with him."

To the unregenerate mind, many of the sayings of Jesus seem hard, and his commandments grievous, because they require the yielding up of selfishness, that Spirit may be all in all. But the spiritually quickened know, first by faith, then by experience, that the sayings of Jesus are a lamp unto their feet, and a light unto their path. They are of untold value to the overcomer, because they show him plainly what to do in all the everyday affairs of life where there might otherwise be a doubt in his mind that would lead him into error.

Besides being a guide, they are a help in the actual

overcoming, because, by obedience to them, the righteousness of the Spirit is expressed, and the promptings of selfishness are disregarded.

Another benefit derived from keeping the sayings of Jesus is the soul and body sustenance which they give to all who meditate upon them in faith. "My words are Spirit and they are life."

Why should one hold for entire wholeness rather than for the healing of some particular ailment?

Man is a unit, and not a bundle of separate organs and functions. "If one member suffer, all the members suffer with it," is true of the body. Soul and body are one. Body is the result of the soul's expression. If the soul expresses error, the body pictures it forth. Healing, therefore, should be applied to the soul instead of to the body.

If a man is angry, he disturbs all his soul forces and sets them into inharmonious action, which is reproduced in his body. When the discord appears in his body, he calls it disease. The anger to which he gives way forms in his system a poison which enters the blood and all the vital fluids, and vitiates them. Not only anger, but all the lusts and errors of the flesh have a destructive effect upon the soul and body, even unto that final disintegration which is called death.

The man in spiritual understanding seeks healing by correcting the cause rather than by trying to change effects through the application of some means which has no connection with or relation to the cause. If a man is angry he can be healed by receiving into his heart, and expressing the love and wisdom of God. Pills and powders will not heal anger; neither will they heal its effects, although they or some other material remedy have been used for thousands of years in a vain effort to overcome the effects of sin upon the body. A little temporary patching up, due rather to the faith of the patient in his remedy, and the natural healing constructive power of his life-forces, is all that he has ever gained.

Furthermore, the mind in darkness, not knowing that

error affects the whole system, seeks "specialists" to treat some particular organ or function. An idea prevails that a specialist knows more about his particular line than do others who have not given attention in that direction, which might be true if the body were made up of disconnected, unorganized members. But the members are all dependent one upon another. The same life-force flows through all, and if it is made impure by wrong thought, all the members suffer, even though the appearance of disease may be more strongly marked in one part than another.

The only way to health is to keep the life stream pure and free. This life current is moved by thought. Let no corrupting thought defile it, and no material idea obstruct its free flow in the organism.

Give your strongest prosperity statement.

A statement for spiritual prosperity should be based on the Truth that God is the Source of unlimited supply. It should recognize that this supply is for man, and should include an affirmation of faith that will bring into the individual consciousness the good that is needed. Example: "God is the Source of All Good, and his supply is ever open to me, his child. I do receive and give thanks for my Father's bounty, and I use it to his glory."

QUESTIONS TO BE ANSWERED BY STUDENTS

What is the meaning of Jesus' statement, "I go to prepare a place for you"?

How is the temple of God kept holy?

Tell just how you proceed when you study your Correspondence School Lesson.

The longer I live and more I see

Of the struggle of souls to the heights above,

The stronger the truth comes home to me

That the Universe rests on the shoulders of love,

A love so limitless, deep and broad

That men have named it, call it God. —Anon.

THE SAVING HABIT

By ELLEN HAMILTON, *a Student of the Unity Correspondence School.*



HERE is scarcely a paper or a magazine published that does not mention, either in a lengthy article or incidentally, how to save; generally the suggestions require the "income" to act on the principle of India rubber. To think of an income is limiting, and the law of Spirit is limitless. When man draws from his Father's storehouse his "income" is beyond mortal mind to grasp; only the Spirit within can reveal it to him; it is exhaustless.

This saving idea corresponds in substance to the Indian's idea of lengthening his blanket, when he cut the top off, to piece the bottom. Some literally starve themselves to get clothing; some go shabby to gorge; some go both hungry and shoddy to acquire houses and land, while there are those that, figuratively speaking, allow themselves nothing, that they may accumulate money. Not one of these is satisfied, because all have failed to see that food, clothing, houses, land and money are all symbols only; symbols of ideas in Divine Mind. To possess anything at all we must first find the idea for which that particular thing stands, and so completely absorb that idea that we become one with it; then we bring into our lives the symbol or outward sign of the idea behind that symbol.

A man may deprive himself of decent clothing to live the life of a gourmand, yet he is starved if he is not fed by Divine Substance, the true and only food. To feed the body simply to gratify appetite is to produce that inert condition called death, but to feed the spirit is to produce everlasting life of the body. Saving a little here and a little there, that the body may be decked out in fine raiment and sparkling jewels is to strip it of everlasting life. When the mind or spirit is clothed in righteousness and purity the out-

ward symbol will follow, and so on through all the things of the world that man desires; he has first to possess the Divine Idea of those things, then he possesses those things in abundance, for God measures out to his children "full measure, pressed down, flowing over."

A man had accumulated a large sum of money and hoarded it in a bank, refusing to use any of it "because he was poor." He also drew a daily pension of one guinea from the British government; this he added to the hoard in the bank because he loved to save. He sold the produce of his lands and saved that amount also. He ate little and wore less, all to save money. A beggar once came to him and stood mutely before him, but he turned away from this silent appeal because he was "poor." When a relative requested a loan, he replied that he was poor and had nothing for himself. "As a man thinketh in his heart, so is he." This man was *poor in ideas*. He thought poverty, he lived poverty, he loved poverty, and the result was that he was so impoverished in mind that in the end he did not know that he had the gold in the bank, and he died with tears coursing down his cheeks and sobbing out that he was "poor." This teaches us the result of an erroneous idea; the working of an unfailing law. The law that works one way will work just as freely the other way.

When man makes the outward his end and aim, he reaps of the outward, destruction and death; when he centers his mind on the things of Spirit, he reaps of the Spirit, life everlasting here and now. Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your *body*, what ye shall put on. Is not the *life* more than meat, and the *body* than raiment. Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you? Therefore take no thought

saying, What shall we eat? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things.

"But seek ye *first* the kingdom of God, and his *righteousness*; and all these things shall be added unto you."

Nothing could be plainer than these words of Jesus, but they can be summed up in one short sentence: Live to the Divine Idea of life, and God will do the rest.

As the children of Israel traveled through the wilderness in their journey to the Promised Land, they were fed on manna, but were forbidden to gather more than their portion. There were, however, those among them who had the saving or hoarding habit, and they endeavored to accumulate manna. We are told in Scripture that in such cases it "bred worms and stank." Just so today, when men distrust God and save their manna (provision of God for them) it will breed worms of discontent, unhappiness and misery, and Moses (Divine Law) will be "wroth with them." There is no beginning or end to God's provision for his children; it is omnipresent, inexhaustible and everlasting; all man is required to do is to partake of it; is to have faith that knows, that sees with the eyes of Spirit, that accepts spiritually of the things of Spirit.

To the true metaphysician there is nothing yours, nothing mine, but all is God's who in perfect justice and perfect judgment equalizes all. In Mind there are no persons, there are no things; all is the perfect outworking of a perfect law, and all is perfectly poised in Spirit. There is no need of saving when an inexhaustible supply is ever present and can be partaken of at any moment. If man knows lack of any sort and thinks through saving to produce plenty, he does not properly understand the law, and should read the 28th chapter of Deuteronomy over and over until he has a true spiritual understanding of the law.

Saving is just another word for poverty. Poverty is a lack of Divine Ideas. The word as generally applied means lack of money. A common belief is, that if money enough is saved the possessor can *buy* that which he desires.

The fact that those who have accumulated money continue dissatisfied and seek in vain for happiness through this means, proves that until they find the *idea* back of the money they are not living in compliance with God's Idea for his offspring. "Thou shalt have no other gods before me," is the law. Unswerving, implicit faith in God will solve the problem of "having to save." Accumulate Divine Ideas and there is no need to accumulate money. Can money purchase peace of mind? Can money purchase love? Can money purchase just judgment for you from others and from you to others? No. Yet these are the things that bring satisfaction, these are the things to be "desired more than gold, yea, than much fine gold." The true, the lasting things are of Spirit, and all the saving will not produce enough to buy them, because they are "without money and without price," and the promise is that "Every one that hath forsaken [not made them the predominating idea] houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake [the Christ], *shall receive an hundred-fold, and shall inherit everlasting life.*" There is no promise telling us to save a certain amount and we shall receive an hundredfold and inherit everlasting life. Saving is very evidently the breaking of a law, a thing to be cast from us through fasting and prayer: fasting from the ideas of lack and prayer for an understanding of the law of omnipresent supply.

It may be difficult to some at first to overcome the saving idea, but like all overcoming, once done, the next time is easier and so on until at last man is free. To overcome the saving idea does not mean that one is to rush to the other extreme and treat one's possessions in a careless manner; this is just as much the breaking of a law as saving. Jesus did not save the loaves and fishes but gave of them freely, neither did he let what remained go to waste. Poised in Spirit, neither extreme will trouble the overcomer. The Voice within will teach each of us if we will but listen, learn and follow.

A BIBLE CLASS

EDNA L. CARTER

[The following letter of invitation was originally intended to call together a few friends in a certain neighborhood in Kansas City. It has been suggested that it be given a wider circulation, and the idea be used everywhere by Unity students who see "the day" approaching, and wish to assemble themselves together for prayer and study.]



O Everyone Who is Interested:—Writing to the Hebrews, Paul said, "Not forsaking the assembling of ourselves together; and so much the more as ye see the day *approaching*."

The Scriptures are full of the coming of the great day of the Lord when oppression and wrong shall be swept away, and the times of restitution and restoration be ushered in. It is evidently the people who believe in this great day and their need of making ready for it, that we are counseled to assemble with, and the object of the assembly is study and preparation for that day, part of which preparation is the knitting together of the hearts and lives of those who are accounted worthy to have place and part in the administration of affairs in the new kingdom. They must have a good, clear definite idea of what is required of them and how to do it.

The Holy Spirit is the one guide and Teacher, and no matter where and how he speaks, he is to be recognized and heeded. It has pleased the Father to give instruction through the Holy Spirit by prophets and teachers at different times throughout all the ages, all of these prophecies pointing directly to the coming of the day of the Lord, and the setting up of the kingdom of righteousness. It is not necessary here, even if it were proper at all, to question the wisdom of the Father's plan, but to fall in with it heartily and make ourselves thoroughly acquainted with whatever messages of good tidings he has given to us by the prophets. Paul has said, "Despise not prophesyings." Peter says,

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—II Peter 1:19, 20, 21.

We understand, of course, that there are two phases of spiritual growth: first, our own individual development; second, our knitting with others of like faith. Neither can safely be neglected. The law of mind demands both an inner expression and outward manifestation. Those who try to limit themselves to the inner, become self-centered and unable to handle their forces, which, instead of being crowded up inside, should go into the outer and do their perfect work. Those who neglect the inner, likewise fall short. They fail to develop and conserve the power and substance of Spirit, and although they may have understanding of what they should do, they lack the power to do. Wise ones keep perfectly balanced between the inner and the outer. So while we strive to develop individually, we should also be gaining in understanding and power to manifest in the outer—that is, we should understand the laws and conditions of the new kingdom, that we may give it all the force of our manifestation, instead of living in the world's way, and giving that our power and substance.

This is further made clear by the study of the imagination, and the imaging power; also by the text, "Where no vision is, the people perish." The imagination must have something to mould, or it cannot do its work in helping to fulfill the law of manifestation. Abstract ideas have to take form in the imaging faculty before they can come to any practical use. That is the reason for the prophets. They, or the Holy Spirit through them, furnishes the mind with the images or pictures that are to be worked out. We would go round and round in a maze of abstractions did we not know that these abstract ideas were to take form

in a perfect body and perfect conditions for the race.

Of course where people dwell on the image and do not build in life and substance, they do not arrive, but neither do they arrive who dwell on abstract ideas, and refuse to allow the mind to form and image the perfect order and conditions which love and wisdom desire to work out for the race.

Anything too abstract leaves the mind stranded. The statements, "God is life," "God is power," "God is love," are good and true, but if he is all these, he must express them toward his children. Divine Order exists in the Mind of God, and he must therefore have a plan, definite and orderly, for the expression of his goodness toward men. No one can work with God unless he understands what God wants done, and how he wants it done.

It is impossible to keep from manifesting in the external. The law of expression demands manifestation. The question is, Shall we manifest in the worldly external or the spiritual external? Everyone is doing one or the other; perhaps manifesting in both to some extent. The prophets have told so clearly what the new conditions and relations are, that we may inform ourselves and be safe from manifesting in the worldly external.

For the purpose of the study of the prophets concerning "the last days" I should be glad to have some one or two, or as many as may wish, meet with me Sunday afternoons. There will be no teacher, no formality—just earnest study and consideration of the subject, conversation to be as free and general as when talking over the everyday affairs that we discuss so freely. My home will be open every Sunday afternoon for this purpose, or if it is the wish of those who study, we may take turn about, meeting first at the house of one member, then another.

It is earnestly requested that no one come to argue, but that all lay aside prejudices and old ideas, and enter harmoniously into the consideration of the lesson.

Numbers do not count. Two people, earnest and faithful will accomplish more than a large number having

mixed thought and divided interests. The presence of those who are indifferent or curious, or only half-hearted, weakens the spiritual force of a gathering. If the individuals are wavering and indifferent, they cannot make up a strong spiritual body. Therefore, only those who are earnestly, sincerely interested are invited. I mean by that, earnest and sincere on this point of becoming acquainted with the prophecies touching the coming kingdom, to the extent of assembling for study, regardless of the demands of "this present world" which might interfere with the assembling.

In connection with the coming kingdom are the prophecies about the second coming of Christ, the King. We understand that he has come and is already at work establishing his kingdom upon the earth. It is very interesting to study, for instance, the three words, "coming," "appearing," "presence," in connection with the general statements relating to his coming. This would perhaps be a subject for one or many meetings.

If you want to join in this study, come next Sunday afternoon. If there is but one present, well and good; if there are more, the Lord be praised for the more. Bring your Bible.

* * * *

In response to this invitation, a class of ten met the next Sunday. After silent acknowledgment of the Spirit of Truth as the one Teacher and Authority, study began by consideration of these points concerning the Holy Spirit:

First, the Holy Spirit is not confined to this age, but is eternal, without beginning. "When he the Spirit of Truth is come, he will guide you into all Truth," does not mean that he has not always existed, but that when he comes to our consciousness, then we shall be guided into Truth.

Prophecy came not at any time by the will of men: but holy men of God spake as they were moved by the Holy Ghost.—II Peter 1:21.

Second, the Spirit of Truth, the Holy Ghost, and the Comforter are the same.

I will pray the Father, and he shall give you another Comforter,

that he may abide with you forever, even the Spirit of Truth.—John 14:16, 17.

The Comforter, which is the Holy Ghost . . . shall teach you all things.—John 14:26; 15:26.

Third, prophecy comes from the Holy Ghost.

We have also a more sure word of prophecy; Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—II Peter 1:19, 20, 21.

A few other points and texts that were discussed are here given as follows:

Warning against false prophets.—II Peter 2:1.

What makes false prophets?

1. Following personal ideas and desires instead of the Spirit.

2. Reading the Scriptures in the letter and not in the Spirit.

3. Belief in the reality and power of evil.

False prophets are not necessarily willful in their error. They are often earnest and sincere, but are in darkness.

Why were prophecies concerning this present time not understood in the past?

The words are closed up and sealed *till the time of the end*.—Dan. 12:9.

The mystery hid from ages and from generations, but now is made manifest, which is Christ in you the hope of glory.

Christ Jesus gave himself a ransom for all to be testified in *due time*.

The revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God.—Rom. 16:25, 26.

In the Divine plan everything comes to light in Order, that is, in due time.

In I Corinthians, 13th chapter, Paul compares prophecy, faith and other spiritual gifts with love. He says,

"Whether there be prophecies they shall fail." The Emphatic Diaglott reads, "They shall be done away"; that is, fulfilled. Paul is not depreciating the value of prophecy, nor of faith, but merely showing that love is supreme.

In the Gospels it is continually repeated that certain things were done "that it might be fulfilled which was spoken by the prophet." Jesus' whole life was a fulfillment of prophecy. He approved the prophecies in words like these:

Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill.—Matt. 5:17.

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Luke 16:31.

Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.—Luke 24:27.

All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.—Luke 24:44.

Peter, preaching Christ, said: To him give all the prophets witness.

Paul testified that God spoke through the prophets:

God had promised the gospel afore by the prophets in the holy scriptures.—Rom. 1:2.

Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. 2:19, 20.

Having fixed in mind the necessity of giving prophecy due consideration, we take up the particular line that this class has met to study, that is, "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21.

Individuals reap what they sow. Nations reap what they sow. The race reaps what it sows. The prospect of this reaping produces fear in the minds of those who are in darkness; who do not know of the Christ Seed which has been sown in the race to regenerate and redeem it, and make possible a rich harvest of righteousness and life and peace. Courage and a great abiding joy result from knowing that the outcome of all the apparent wickedness and suffering is to be glorious. Sin and sorrow and death are

all to flee away, and men will magnify God for the gift of his Son.

When the Christ Seed is received into a good and honest heart, a transformation begins to take place in the individual, and, as he willingly learns righteousness and conforms to it, he becomes prepared for fellowship with others of like mind. This individual work makes possible certain conditions and relations among men that are ideal because, selfishness having been overcome, all people will dwell together in unity, love and harmony. This blessed state has been the theme of the prophets since the world began. All who will may read and be encouraged to prepare themselves for entrance into right and harmonious relations with their fellows, and so help bring into manifestation the kingdom the prophets have foretold from the beginning.

THE ANGLE OF VISION

Bishop Nicholson, of Milwaukee, has a story of personal experience to tell to those who seem swamped in worries. It happened during the first years of his ministry, when he was rector of a Philadelphia church. The parish matters, social and financial, were in a bad way, and straightening them out was slow work. He was distinctly discouraged one day when, having gone to New York on business, he stopped to look at the Brooklyn Bridge, then building. A man, covered with dirt, was working on the abutments.

"That's pretty dirty work you are engaged in," said the Bishop.

"Well, yes," answered the laborer, "but somehow we think of the beauty which is to come out of our work."

"It was the lesson I needed, and I went back to Philadelphia the better for it," said Bishop Nicholson.—*Milwaukee Journal*.

Perseverance and strength of character will enable us to bear much.—*Dickens*.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, DECEMBER 21

THE NEW BIRTH

Scripture Text—Luke 2:8-20

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Savior, who is Christ the Lord.

12. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go, even

unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

SILENT PRAYER: *May the Mind of Christ become my mind, and all the substance of my body be transformed into spiritual energy.*

In Galatians 4:19, Paul says: "My little children, of whom I am again in travail until Christ be formed in you." Again in Colossians 1:26, 27: "Even the mystery which hath been hid from ages and generations: but now hath been manifested to his saints. To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

This mystery, which has been hid from other generations, is the coming into consciousness of a new life current in the organism. This new life is called Christ, and it has its expression in the realm of sense, or Gentiles. But it is of Jewish origin—it is of the Spirit, and must be brought forth in the "house of David," which is spiritual substance. Bethlehem means "the house of bread." Specifically, this refers to the substance center in the organism which is several inches below the heart center (Jerusalem). It is here that we observe the first throbbing or outward quickening of the new body of the Christ ideal.

We should not overlook the fact that this coming into activity, or as Paul puts it, "manifestation," of the Christ body is the result of an exalted idea sown in the mind and matured by the soul (Mary). The soul is devout and expectant—it believes in the so-called miraculous as a pos-

sibility. Mary expected the birth of the Messiah according to the promise of the Holy Spirit. She was over-shadowed by that high idea, and it formed in her mind the seed that quickened into the cell, and in due season there were aggregations of cells strong enough in their activity to attract the attention of the outer consciousness, and what is called the birth of Christ took place.

The many phases of mind discipline described in the histories of the various personalities in the Old Testament, lead up to this great event. They are the outer cleansing of the thought world that it may have no obstruction to this most important transformation of mind and body. As Paul says, this birth of Christ in the individual is a great mystery. It cannot be explained in words. It is veiled in darkness to those even who are on its very verge. This is typified by the shepherds watching their flocks by night. Those to whom the mystery is revealed have to be vigilant in keeping their thoughts, or flocks, secure from the invasion of ideas that would destroy their purity, their faith, their very life. The life of a Christian's mind is his faith in the power of God to reveal himself to man. He is constantly expecting and looking for superhuman events. Yet, when the "glory of the Lord shines round about them," they are "sore afraid." This fear is the human in us, and it has to be gradually overcome. The writer has hundreds of times had this divine presence, and when the light, and its accompanying vibratory force, reaches a certain point, there is always a trembling of the mortal part. This, however, grows less and less as the development of the Christ proceeds.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger." The helplessness of man's thoughts about the new life are represented by the swaddling clothes, and the manger is the animal life of the body in which it is first manifested.

The higher or heavenly realms of consciousness praise God for this evidence in the body or earth of a force that will restore peace and harmony. A more intimate acquaintance with this new life is had by going consciously

to the heart center and seeing with the eyes of the thoughts (shepherds) this Christ babe. Then the truth is proclaimed, and they praise God. "But Mary kept all these things and pondered them in her heart." There should be affirmations without of the new life, but the substantial growth is attained through quiet communion within the soul.

SUNDAY, DECEMBER 28

GUARDING THE NEW CONSCIOUSNESS

Scripture Text—Matt. 2:1-12

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

SILENT PRAYER: *The consciousness of Christ in me is my eternal safety.*

In Scripture symbology "East" represents the within. As here used the word in the original is plural; the significance therefore is, that from the regions of interior wisdom there come thoughts of reverence for the Holy Life that has begun its growth in the consciousness.

This attitude of reverence is an important feature in developing the Christ-consciousness. Without it the mind loses a certain necessary connection with Spirit, and lacks that central poise of faith that gives a religious tenor to the process. Therefore, holy devotion is a factor of vast import in bringing forth the perfect Christ-child.

All causes are of the spiritual, even the forms of matter are held in place by invisible thought-ideas. Thought-forms are reflected into thought substance. Thus the body of the Christ-child in us is not yet projected into visibility, but its thought-form exists as an image, or pattern, of the coming Jesus—the Star. This is perceived by the inner wisdom, and is a guide to the locality in the nerve centers where it is building, as described in the pervious lesson.

Herod, the ruling will of the physical, catches a vague feeling of this new power beginning to make itself manifest at the heart, or Jerusalem Center, and he is troubled, and all that part of the consciousness also. There is often a great stirring up of the *solar plexus* when the new birth sets in, and those who are not in the devotional frame of mind, and are therefore out of touch with the informing wisdom, are liable to think that they have some disease. When you have been quickened of the Spirit you should count every experience as in some way connected with your development on that plane of consciousness.

Those who live in the outer thought alone have no concept of the many subtle mental processes constantly going on in their souls and bodies. Even those who are deep in thought discipline are not always aware of the crafty, plotting ambitions and many other phases of mentation, working out their natures in the inner consciousness. All that is here described in this lesson might take place in the subjective consciousness of a busy man or woman in whom

the Christ mind and body is beginning to be active, and they would not outwardly recognize it except as a vague unrest, or maybe nervous condition.

Thus Herod may be plotting subjectively to destroy the young Christ-consciousness, which he feels is gradually usurping his rule, and his subtle thoughts may rise to the surface in a feeling of opposition to any change in existing conditions. If we give up to this our hearts grow spiritually cold, and the Christ-character does not come forth in wisdom and stature, but is suppressed by the scribes, Pharisees, chief priests, and all those states of mind that constitute the man without.

But the "good shepherd" is one who knows his sheep, and they know his voice—every thought is under discipline, and when the wise thoughts from within bring their presents, there is great rejoicing and satisfaction in consciousness.

The presents which the wise men bring are symbolical of the inner resources open to the Christ-child. They may be the stored-up good deeds and thoughts of previous incarnations, which this wisdom within carefully guards and gives to the soul as an inheritance when it arrives at mature age. Thus no good thought or deed is ever lost in the divine economy, although you may seem to fail in bringing forth to perfection the Christ-child, there is no cause for discouragement.

SUNDAY, JANUARY 4,
GROWTH IN WISDOM

Scripture Text—Luke 2:40-52

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's

journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he came down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

SILENT PRAYER: *My wisdom is not of men; I am not bound in the limits of human understanding.*

The growth and expansion of man is a matter of exceeding interest. The greatest minds of the race, like Darwin and Huxley, have made the object of their lives research and study of this most interesting subject. They have found irrefutable evidence of man's development step by step in intelligence and general capacity. They have not gone into a discussion of the causes lying back of his steady unfoldment, but have merely read the record in nature. They have recognized an invisible and to them unknown force that is apparently pushing man forward, but its character they do not attempt to explain. They find evidences of great leaps in man's development for which they cannot account. The "missing link" of Darwin is an example. The reason they are unable to fill in these gaps is that they are not informed of the processes that enter into the evolution of mind.

Every idea in the Principle of Being has unlimited capacity of expression. Mind is the causative and directive agent in the whole universe, and man is its choicest fruit.

It is the mind in man that has brought the rosebud to be a luscious apple, and it is that same mind that is constantly striving to make a higher type of mankind. It is waste of effort to discuss whether this mind is God or man—they are so closely related in the work that an analysis of one blends into the other; so let us be content and call it Mind.

As we graft higher types of fruit onto common trees, so Mind is grafting higher types of men into the minds of those who think. The Jesus Christ man is a type far in advance of the race average at present, but possible to all. When the mind is impregnated with the ideas which are the formative factors in producing that higher man there is a new birth; the Christ possibility begins to take form. But there must be a steady growth in order to attain the fuller capacities of the larger man. This is the child who grows and waxes strong and is filled with wisdom and the grace of God.

The "passover" is the illumination that comes to consciousness as we pass from the ignorance of the outer to the understanding of the inner. The "feast" is a physical change that takes place in a union of the vitality with the higher forces of the soul. The soul absorbs a certain vital energy when we feel what is termed "vibrations." The energy is passing from the life center up to the heart where a union takes place. This is the going up to Jerusalem to the feast of the passover.

This refining and unifying of the substance in the heart center lays the foundation for a still higher union. The Wisdom Sphere comes down and an illumination follows. This is Jesus in the temple, asking and answering the questions of the teachers. The search for Jesus by his parents, and his discovery in his "Father's house," indicates a lack of adjustment of the new consciousness to old conditions. We want it to return with us to the affairs of the outer world, and we presume that it has, when we all at once miss its presence, and, searching, find it deep within the temple. All parts of consciousness do not understand the import of all this, but it sinks deep into the soul, Mary, who "kept all

these sayings in her heart," where the child Jesus is advancing in "wisdom and stature, and in favor with God and men."

SUNDAY, JANUARY 11

TWO BAPTISMS

Scripture Text—Mark 1:1-11

1. The beginning of the gospel of Jesus Christ, the Son of God.
2. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way:
3. The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight;
4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
5. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
6. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.
7. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.
8. I baptize you in water; but he shall baptize you in the Holy Spirit.
9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:
11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

SILENT PRAYER: *Divine obedience now works in me and I freely let go of worldly thoughts and worldly ways.*

Jesus Christ is the name of the new Mind that is making its appearance in man's consciousness. This is a history of the way that mind is brought into manifestation. First, there must be an active desire to do right in the sight of God, and a willingness to give up those things that stand in the way of that righteousness. John represents that innate principle in us all that ever seeks to do right. Its origin cannot be located—it comes out of the wilderness. It is natural to the whole human family to be true and honest,

and this rugged reformer is a child of nature. Culture does not make people honest nor bring out their natural virtues. It is that inner soul consciousness which draws its nourishment from nature's storehouse that opens the way for the advent of the Spirit.

All church workers recognize the necessity of this John the Baptist making straight the consciousness before the descent of the dove of peace that follows the Jesus baptism. In every church revival the law is over and over exemplified, and the necessity of letting go of the old life proclaimed, as part of the price of the new grace in Christ Jesus. The great joy and happy feelings that come to the convert who complies with these conditions is evidence of the efficacy of the process.

In Mind Science the same great law of mind action is applied under a slightly different mode. Instead of the outward acknowledgment of sin and repentance, we look within our thought realms and through the power of the Christ cast out the error and bring the truth into action. We get a more comprehensive understanding of the law by which the purification of the soul is accomplished, and our work is more enduring and far-reaching.

John the Baptist represents that necessary cleansing of the mind before it can receive the higher consciousness. When Jesus received this cleansing of consciousness the Divine Mind descended upon him with its peace, and acknowledged him as Son. To receive new ideas one must willingly give up old ones. Some people are of slow spiritual growth because they are tenacious of mortal thoughts. The thoughts and ways of the mortal man are dear to them—they do not go with Jesus to be baptized of John.

Yet we recognize the great good which the Christian workers all over the world are doing in making men better. A true revival is always a revival of righteousness, and is sure to bring forth fruits somewhere. There is a sympathetic unity between the minds of all those who constitute the human family, and a great reform in one part of the world is sure to be followed by a change for the better in another

part. The righteousness which is making itself felt so wonderfully in our political and business affairs has its origin in great religious revivals.

All this portends a religious revival the world over. The time is at hand when a great influx of spiritual power is to come to the world, and those who accept the Truth and put away the evils of the carnal mind, will come into soul happiness and health of body, far beyond anything ever experienced in the past of human history. The heavens are even now opened, and the proclamation is being made to all who are truly repentant, "Thou art my beloved Son, in thee I am well pleased."

SUNDAY, JANUARY 18

TEMPTATION

Scripture Text—Matt. 4:1-11

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

SILENT PRAYER: *There is no power or reality in matter or material values. Spirit is the only Life, Substance and Intelligence.*

The individual consciousness must be disciplined and tested before it can become master of the thoughts. The Spirit of Truth is a great universal power that connects man with God, and, like an enthusiastic teacher helping a bright scholar, pushes us right forward to the lessons that will most quickly prove our ability.

The "devil" is the mass of thoughts that have been built up in consciousness through many generations of earthly experiences, and crystallized into what may be termed human personality, or carnal mind.

In the development of the Christ mind an entirely new and wider set of ideas and situations have to be met, and these experiences of Jesus are to show us how to deal with the thoughts and desires of the soul and place them under proper discipline. It requires spiritual discernment and unselfish devotion to the highest truth to meet and overcome the temptations of the personal consciousness. Thousands are baptized by the Spirit, but when led into the wilderness of their own subjective nature, they fail to rise into the clear atmosphere of Spirit. Using their God-given power for selfish ends, they fall short of the Jesus Christ man. He is "in all points tempted like as we are, yet *without sin*." Here is where the test comes, and the difference between the Son of God and the Son of man brought out.

When we are following Jesus, we rise above the demands of the flesh and sense world. The forty days fast is an all-round denial of sense demands. It may not be described in detail, but we in our thoughts live above the material needs. We are *led up*, and our appetites and passions for a season are in such minority that we think they will never again trouble us. But "he afterward hungered." There is a return to sense consciousness.

The command of the "devil" (sense consciousness) to turn the stones into bread, tempts us to affirm the material to be sufficient to satisfy our hunger, and depend upon it,

instead of looking for that bread that cometh down from heaven, the Word of God. Hereafter we are to feed our soul with new truths daily, that it may grow in spiritual ways.

The second temptation means that you cannot with impunity go suddenly from a very high state of spiritual illumination down into body consciousness. Neither can you make a display of your spiritual power with safety.

The third temptation comes when we have attained a very high state of mastery over material thoughts, so that we can control outer events. To exercise this control for personal ends is to worship personality, the "devil." When this temptation arises in our experience we should know that under the Divine Law there is but one worthy of our worship and service, the "Lord thy God."

MY FATHER'S HOUSE

NELL W. KEIGHTLEY

"Ye have made my Father's House a den of thieves!"

That house not made with hands, where your soul lives;
Your body, temple of the Living God; ay,
God's noblest masterpiece, to you he gives.

What shall we eat, what shall we drink, we ponder;
And wherewithal clothe 'round our earthly ties?
Your mind "which was in Christ," sells sheep and oxen;
Your temple is a house of merchandise.

Your days of anxious running here and thither;
Your nights of blinding care—the tasks undone!
Robbing yourself of your own birthright royal;
"All that I have is thine," beloved son.

Your days of pain, so filled with weary longing;
Your nights of striving after rest and peace;
Be still and know his image and his likeness
In you, commands the winds and waves to cease.

"If you would enter into Life, pluck your idols from your hearts."

THE TWELVE CENTERS IN THE BODY

[The Unity teaching is that man's consciousness is formed of twelve faculties, having twelve nerve and brain centers in the body. The Bible describes these in their threefold character, spirit, soul, body, in many symbols. For example, their mental character is set forth in the twelve sons of Jacob, and their spiritual in the twelve disciples of Jesus. They are the twelve gates of the temple (body) and also its twelve pillars. The redeemed man sits upon twelve thrones (powers), judging the twelve tribes (states of consciousness) of Israel.

We have in a crude way described and located these twelve powers of man, but we do not claim that our formulation is final nor exact as to details. Each of the twelve faculties has a threefold field of action, spirit, soul and body. As man knows very little about spirit and soul, and doubtless less about the real character of body, his diagrams of them must necessarily partake of his limited viewpoint. But there is widespread interest in the subject, and we give the result of our study and experience for the benefit of those who are seeking to know the higher law of existence. But as we develop spiritually we shall have clearer revelations, and our early attempts in diagramming the Soul will doubtless need revision.

The following points for the guidance of students have appeared before in some of our publications, but they are ever new to the developing soul.—EDITOR.]



THE development of man is under law. Creative Mind is not only law, but it is governed by the action of the law which it sets up. We have thought that man was brought forth under the fiat or edict of a great creative Mind that could make or unmake at will, or change its mind and declare a new law at any time; but a clear understanding of ourselves and the unchangeableness of Divine Mind brings us to the place where we see that everything has as its foundation in a rule of action, a law, which law must be observed by both creator and created.

Man grows, expands, develops. His development is not primarily under the physical law, because that is secondary. There is a law of Spirit, and the earthly is but the minor showing forth of some of the phases of that law.

We begin our existence as ideas in Divine Mind; those ideas are expressed and developed and brought to fruition, and this expression is the important part of the soul's growth.

Evolution says man evolves; but there is also involution, and that involution is based upon the development of ideas in mind. What we are is the result of our consciousness, and that consciousness is the result of seed ideas, sown in our minds. When Froebel, the great teacher of children, began his primary school, he thought a long time before he gave it a name. One day it came to him: "A Children's Garden"; so he called it a "Kindergarten."

That is exactly what humanity is—the Garden of God. Jesus says the "word" of God is the seed, and he gives illustrations of the various places in which the seed is sown, and the results. We know the seed, or Word of God, is sown in the minds of men, and these seed ideas go through many changes, and they bring forth a harvest according to the capacity of the receiving soil. If you have the will to do the will of God, the exercise of your will in that direction strengthens your will, and you begin to expand in will power. If you have faith in things visible, there is growing in your mind the faith-seed, and your faith is increased. Every word or idea in Divine Mind is sown in the mind of man, and grows there—according to man's receptivity. "As a man soweth so shall he reap."

So it is found that all the faculties that exist in the Divine Mind, the Twelve Pillars of the Temple of God, are in this way expressed through the mind, the soul, and the body of man. Some have claimed that the Bible is a work on physiology. So it is. But it is far more than this—it treats of spirit, soul and body as a unit. And here is the reason the mere physical students of the body have not understood the Bible. They have looked for descriptions of flesh and bones, when in truth those things have no active existence without the accompanying life and intelligence; and this the Bible incorporates in many symbols and representatives.

Jesus Christ, the Great Teacher, who knew what was

in man, began his evolution with Spirit; he is the "only begotten Son of God," and he is the type which we are striving to follow, not only in spiritual culture, in soul culture, but in physical culture. If you would bring forth the very best that is in you, study the methods of Jesus Christ, and, studying them in all their details, getting at the spirit of everything that is written about this wonderful man, you will find the key to the true development of your soul and body, and by carrying out his system, there will be revealed to you a new man, a man you never dreamed of, existing in the hidden realms of your own subconsciousness. This subconscious realm has twelve great centers of action, with twelve presiding identities. When Jesus Christ arrived at a certain place in his development, he called his twelve disciples. This means that when man gets to a point in his development where he should take the next step, and come out of mere personal consciousness into universal consciousness, he begins to select deeper and larger powers—he sends his thought down into these inner centers of his organism, and through his word quickens them to life. Where before they have worked in the personal, now they begin to expand and work in the universal. This is the first and second coming of Christ. The first coming is the receiving of Truth in the conscious mind, and the second coming is the awakening and regeneration of the subconscious through the Christ Mind.

Man expands and grows under the Divine Evolution in ways similar to the growth of an industrial plant. As the business expands, it is found that system is necessary. Instead of one man with a few helpers doing all the work, he requires many helpers. Instead of a few workers, he finds hundreds necessary, and in order to maintain system and efficiency he must have heads for the various departments. Scripture symbology gives these heads of departments in man's consciousness as Twelve Disciples.

Each of these twelve department heads has control of a certain function in soul or body, and they work through an aggregation of cells called by physiology *ganglionic centers*. Jesus, the *I Am*, or central identity, has his throne in

the top-head, where phrenology locates spirituality. This is the mountain where he so often went to pray. The following is a rough outline of the Twelve Disciples, the faculties which they represent, and the cell-centers at which they preside:

Faith—Peter—center of brain.

Discrimination in Substance—James—pit of stomach.

Love—John—back of heart.

Strength—Andrew—small of back.

Power—Philip—root of tongue.

Imagination—Bartholomew—between the eyes.

Understanding—Thomas—front brain.

Will—Matthew—center front brain.

Order—James, son of Alphæus—navel.

Renunciation or Elimination—Thaddæus—lower part of back.

Zeal—Simon the Canaanite—back head.

Appropriation or Life Conserver—Judas—generative function.

The names of these faculties are not arbitrary—they can be expanded or changed to suit a broader understanding of their full nature. For example, Philip, at the root of the tongue, governs taste; he also controls the action of the larynx, also all *power* vibrations. So the term *power* expresses but a small part of his official capacity.

The first disciple that Jesus called was Peter. Everybody knows that Peter represents faith. Faith in what? Faith in things spiritual. Faith in God. We begin our religious experience, we begin our unity with the Divine Mind, by having faith in that Mind. People who live wholly in the intellect deny that man can know anything about God, because they have not quickened faith. The way to bring forth the God Presence, to make yourself conscious of God, is to say, "I have faith in God; I have faith in Spirit; I have faith in things invisible." And those affirmations of faith, that praise to the Invisible God, the Unknown God, will make that God visible to your mind, and your faith faculty will be strengthened. In this way

the faith disciple is called and instructed spiritually.

The next disciple that comes into expression is James. He is discrimination and good judgment in dealing with substantial things. James is that in us which chooses and determines. It may be in the matter of food; it may be in the matter of judgment about the relation of forces external; it may be in the choosing of a wife or a husband—in a thousand different ways this faculty is developed in man. Spiritually it is intuition. The judge is apt to get critical and condemn, and then he must call upon his brother John, love.

James and John are brothers, and Jesus called them "Sons of Thunder." These brothers preside over the great body brain called the *solar plexus*, or sun-center. James has his throne at the pit of the stomach, and John just back of the heart. But they are closely related. You will find that whatever affects your stomach will sympathetically affect your heart. People with weak stomachs nearly always think they have heart trouble.

Jesus Christ called those two disciples the "Sons of Thunder" because of the tremendous vibration that goes forth from the *solar plexus*. When your sympathies are aroused you will find that you begin to breathe deep and strong; and if you are very sympathetic you can feel the vibrations as they go out to the person or thing to which you are directing your thought. All fervor, all that high energy that comes from soul passes through this center.

The next faculty that we bring into expression in divine order, is Bartholomew, the imagination. We are told that the imagination has its center of action directly between the eyes. This is the point of expression of a set of tissues that extend back into the brain and connect with an imaging, or picture-making function near the root of the optic nerves. Through this faculty you can project an image of things without, or ideas within. You can project the image of, for instance, jealousy to any part of your body and make a yellow spot there, or you can image and project a beauty spot by thinking goodness and perfection for everybody. Bartholomew is connected directly with the soul and has

great power in the pictures of the mind. Jesus saw him under a fig tree, a long way off, before he was visible to the natural eye. Do not imagine anything but good, because it will, sooner or later, under the law, come into expression, unless you head it off, eliminate it by denial.

We have faculties of elimination, as well as appropriation, and if you know how to handle them you can expel error from your thought-body. The Denial Disciple is Thaddæus, presiding at the lower part of your organism, the great renunciator of the mind and body. All of these faculties are necessary to the perfect expression of the man. None are despised or unclean. They have not been understood, and through ignorance man has called them mean until they act in that way and cause him pain and sorrow. The renunciation by Thaddæus of the waste of the system through the lower bowels is a very necessary function.

When a center loses its power it should be baptized by the Word of the Spirit, the Water of Life. We are told in the Scriptures that Philip went down to Gaza, and there baptized the eunuch, and that Gaza is "a desert place." Now, Gaza—if you will examine your Bible Helps—means a "citadel of strength." It refers to the nerve center in man where Andrew—*strength*, reigns. Gaza is the physical throne of *Strength* as Jerusalem is the throne of *Love*.

Philip, power, and Andrew, strength, are connected, and there is a constant vibration going on between the two. You will find that if your back is weak it will affect your voice, showing the sympathy between the two centers.

The back grows weak under the burden of material thought. If you are given to pains in your back, or to periods of easy exhaustion under strain, you may know at once that you need treatment for freedom from material burdens. Eliminate from your mind all thought of the burdens of the world, the burdens of your life, and all seeming labors. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The fact is that we are pressed upon by ideas of materiality. Thoughts make things, and these material ideas

that are pressing upon us are just as substantial in the realm of mind as are these material things in the realm of matter. Everything has origin in thought, and material thoughts will bring forth material things. So you should baptize and cleanse with your spiritual word every center, as Philip baptized the eunuch at Gaza. Baptism is cleansing. It always represents the erasing power of the mind. The Scripture says this eunuch was a representative of Candace, Queen of Ethiopia. That means darkness, the unenlightened.

When the baptizing power of the word is poured upon a center, it eliminates and cleanses all material thought, and your impotence is vitalized with new life, and your whole subconsciousness is awakened and quickened. The word of the Lord is there sown in your body, and once you sow the word of Truth in any of these centers, the cells of which are like little phonograph records, they take the thought you give them, and carry it through the whole organism. The strength baptism goes to the uttermost parts of the body, and every one of the twelve disciples will, under the Divine law, feel the new strength.

Thomas represents the understanding power of man. He is called the doubter, because he wants to know about everything. Thomas is in the front brain, and his twin, Matthew, the will, occupies the same brain area. We are told that these two faculties are jointly in occupation of this part of the "promised land." Like Ephraim and Manasseh, their inheritance is undivided.

James, the son of Alphæus, is Divine Order. His center is at the navel.

Simon, the Canaanite, is zeal—at the *medulla*, the back head. When you burn with zeal, and you are anxious to accomplish great things, you will generate heat at the base of your brain. If this is not balanced with co-operation of the supplying faculties, you will burn up the tissues and stop the natural flow of blood to the brain.

These powers are all expressed and developed under Divine Mind. "Not by power, nor by might, but by my Spirit, saith the Lord." You must keep the equipoise; you

must, in all the bringing forth of these twelve powers of man, realize that they come from God—they are directed by the word of God—man is their head.

Judas, who betrayed Jesus, has his throne in the generative center. Judas governs the life consciousness in the body, and without his wise co-operation the organism is drained of its essential substance and dies. Judas is selfish—that is his "devil." Judas governs the most subtle of the "beasts of the field"—*sensation*. But he can be redeemed. We certainly could not exist without life; but that life must be guided in Divine ways. There must be a righteous expression of life. Judas, the betrayer of Jesus, must in the end be cleansed of the devil, selfishness, then he will allow the life force to flow to every part of the organism. Instead of being a thief—drawing to the sex center the vital forces necessary to the sustenance of the whole man—Judas will become a supplier; he will give his life to every faculty. Now he drains the whole man, and the body dies as a result of his selfish thievery.

It is through Judas (the desire to appropriate and experience sensation) that the soul (Eve) is led into sin. Through the sins of the sex life (casting away the precious substance) the body is robbed of its necessary substance and eventually disintegrates. This we call death—the great and last enemy to be overcome by man. Immortality in the body is possible to man only when he has overcome the weaknesses of *sensation*, and conserves his life-substance. When we awaken to the realization that all indulgence for pleasure alone is followed by pain, then we will know the meaning of the eating of the tree of the knowledge of good and evil.

So, if you would build up your faculties under the Divine Law, redeem Judas. First have faith in the power of the Spirit, and then speak to Judas the word of purity; speak to Judas the word of unselfishness. Baptize him with the whole Spirit—Holy Spirit. If there is in you a selfish desire to exercise sensation, to have the pleasures of sense in any of its capacities, give it to the Lord, because, in no other way can you come into eternal life.

REGENERATION OF THE BODY

[NOTE—Several years ago one of Unity's students, "N. A. E.," sent us an article entitled, "Regeneration of the Body." The subject matter was almost entirely from previous issues of UNITY, but it was well classified and helped many to a better understanding of the anatomy and psychology of body and soul. Accompanying this article was a diagram of the body in which several of the centers were designated. Parts of this article are reproduced in the following pages, for the benefit of the many who are asking light on this subject.—EDITOR.]

The *first step* in this process is to attain that peace, purity and power of soul which God only can give. Pray much, forgive all, praise all, condemn not, put away pride, seek beauty for its spiritual radiance rather than its mortal form, and then you will attain both.

Second step—Quicken through the Power of the Word all the functions of the body. The specific details of this process each will find for himself as he proceeds.

* * * *

The body has many brains or ganglion centers through which the mind acts. We use consciously the brain in head only. We should think through every brain cell in the organism, and consciously direct its action in building up the body. When you have attained control of the various functions in the organism, through thinking through the brain center that holds the vital energy there as a storage battery, then you can stop all decay and dissolution, and perpetually renew the body.

* * * *

Let us learn the new song of life, which is positive praise to the Divine Intelligence, that is the life and latent consciousness of every atom of this created cosmos. Every thought you think is a living mental tone that embodies the One Intelligence, but modifies its force toward freedom or bondage, according to the quality of your faith in good or evil. These thoughts live in the atomic cells of your flesh, and whatever the tone or quality of the aggregate of all your thoughts, such will be the tone of your physical organism. Your word is your only burden.

The Six Ganglion or Brain Centers

1. In man *Intelligence* is manifest through the *front brain*.
2. *Power* manifests through a little brain at the *root of the tongue*.
3. *Love* through the *solar plexus*.
4. *Substance* through a center back of the stomach.
5. *Truth* manifests through the *navel center*.
6. *Life* through the *sexual center*.

To get control of the six centers is the great overcoming of the master, and is accomplished in this way:

Sit in the Silence and affirm and direct your thought inward to the center in mind as follows:

Affirm Power. Realize the mighty Power of God. Get an understanding of Power. My body is a battery of Power Omnipotent. That Power is now vibrating at the root of my tongue. I am one with Almightyness; all Power is given to me in my heaven and in my earth.

Then go to the *love center*, or *solar plexus*, and think about God Love. Send out thoughts of love to everybody, yourself and your body included. Perfect love casteth out fear. Let the love and peace of God abide upon this house.

The *stomach* or *Substance* is next in order. Realize the great spiritual substance out of which all things are made. Affirm I am of that Substance. It is now flowing in at my Substance center. It is my daily bread. Christ is that Substance. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. This is that bread that came down from heaven. My appetite no longer craves the material things of sense. I am satisfied with the substance of Spirit in all that I eat and drink. Good judgment and a wise discrimination now rule in me and I have nothing to fear or condemn.

Truth or the *navel center*—Realize that all is Truth; that I am Truth. Truth is now established and Divine Order set up between the within and the without of my being. Spirit and Substance are unified in me. Truth is that which is. I am Truth, for, "I am the Truth,

the Life, the Way." Truth is all that there is. If error is, it is Truth, for Truth is *all* there is. Truth is all there is, because there is nothing to divide it with. Therefore Truth is indivisible. Truth is unchangeable, for there is nothing for it to change into, for Truth is all there is. God is Truth, for there is nothing else for him to be. Truth is all there is. God is Truth. I am Truth. Therefore, I and my Father are One.

Life, or sex center—Realize that mighty currents of Life force are flowing all around, and that we can have all we will take. Send out thoughts of Life to all. Life is now flowing in through the sex center. This is everlasting life—to know God and Jesus Christ whom he hath sent. Christ is my Lord, my Truth, my Way. It is well for me to know, to be conscious of the truth of my Being, that Christ is my Life. All the life I have or can possess is the Christ of God. Immanuel (God in man) is this Christ manifest in me as Life, and this Life is the Lord in his Holy Temple, which temple I am. The sensations of flesh no longer rule in me. The purity of the Spirit is established and I am at peace.

General Affirmations

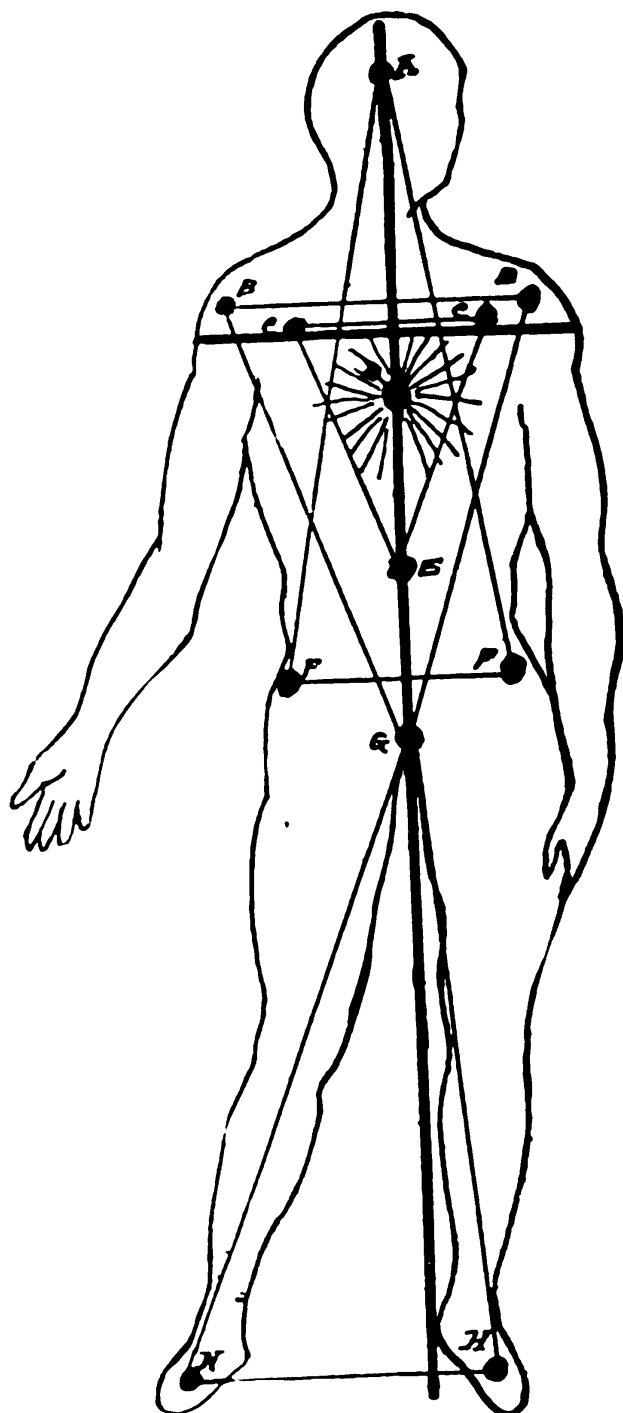
Being is Mind. Being is formless ideas. These ideas are Intelligence, Power, Love, Substance, Truth, Life. These formless ideas take form through centers of consciousness called cells.

I restore unto all their first estate—God is the Life, Truth, Love, Substance, Intelligence, Power and Wisdom of their perfect and immortal being.

My body is the perfect expression of Good, for it is God made visible. All Power is within me to bring forth perfect demonstration.

We can acquire soul poise, for it is a matter of desire, and what we desire we will to have. Everything we want is locked up in the Word. Therefore, speak the word, liberate the potency in true words. If you want power, hold the word Omnipotence; if knowledge, hold the word Omniscience; but the one word which seems to sum up all is Omnipresence. When we say, "Omnipresence, manifest

thyself through me," we are liberating God in his every aspect. Let us affirm also, "None of these things move me;



INDEX

A—Head. The intellectual center. The mind. The center from which all directive power springs.

*Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.*

Through the under-
standing of Truth I
am born into the
Christ Consciousness

B B—Shoulders. Power externalized. Burden bearers.
 C C—Heart. Love center externalized by the breasts.
 D—Solar plexus. The sun—giving light to the whole.
 E—Navel, or Truth center. Divine order in Nature.
 F F—Hips. Strength externalized. Burden bearers.
 G—Life center.
 H H—Feet. Material understanding. Burden bearers.

I am centered in God." Every time we wish a thing, say,
 "It is."

Truth is within ourselves; it takes no rise
 From outward things, whate'er you may believe.
 There is an inmost center in us all,
 Where truth abides in fullness; and around,
 Wall upon wall, the gross flesh hems it in,
 This perfect, clear perception—which is truth,
 A baffling and perverting carnal mesh
 Blinds it, and makes all error; and, to know
 Rather consists in opening out a way
 Whence the imprisoned splendor may escape,
 Than in effecting entry for a light
 Supposed to be without. Watch narrowly
 The demonstration of a truth, its birth,
 And you trace back the effluence to its spring
 And source within us; where broods radiance vast,
 To be elicited ray by ray. —*Robert Browning.*

"Is it not a glorious thought that we do not have to
 be limited in any way? By claiming divine guidance in
 everything that we do, we become one with God's Wisdom
 and Love, which can never fail us, but which will lead us
 onward and upward in the glorious realms of Spirit forever.
 It will teach us how to use spiritual methods in everything
 that we do, and to be loving and peaceful and happy every
 moment of the time.

"O man, recognize thy divinity. Do not be a slave
 any longer, but stand up and show forth thy grandeur and
 glory of Spirit, which it is thy divine right to manifest."

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

December 20, 1913, to January 20, 1914

Held daily at 9 p. m.

*Through the Understanding of Truth I am born
into the Christ Consciousness.*

PROSPERITY THOUGHT

December 20, 1913, to January 20, 1914

Held daily at 12 m.

"All that the Father hath is mine."

PROSPERITY THOUGHT

"All that the Father hath is mine."

"Then why am I not in possession of it?" asks the average man.

We answer, "Because in the 'brawl for the means to live' you have overlooked the important fact that the possessions of the Father are not in stocks and bonds, but are the divine possibilities implanted in the mind and soul of every man."

It is through the mind of man that ideas are born into being. It is through the soul of man that God's wealth of love finds its avenue for expression.

It has been said that the mind of man is a crucible in which the ideal is transmuted into the real, and that this process of transformation is the spiritual chemistry which we must learn before we are ready to enter the great laboratory of the Father's Substance. There is no lack of material there. Every one of us has the opportunity to bring forth from this Resource according to our thought and purpose.

Health and prosperity and all our good comes through the awakening consciousness of spiritual power. When we understand this, every man becomes the supreme being of his own life and affairs, and no good nor evil can come to him except he make it possible.

Opulence of consciousness will express itself in opulence of manifestation.

Spiritual power is creative, and is not dependent upon material securities.

The inexhaustible energies of nature are at our service when we learn to make confident demand upon them.

Disease and poverty will never enter our domain unless we invite these ideas through belief in them, and they will never stay unless we entertain them. This consciousness of power is one of the delights of our Divine inheritance, but we must know how to apply it righteously.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

In trying to realize the Christ within, is it best to center our thoughts in the region of the heart? All writers on this subject say you must go to the very center of your Being, and be still and "know." I have never yet quite understood this matter. It is hardly possible that we have two minds, an inner, and an outer, as there is but the one Mind. But we have two states of consciousness, "Our conscious and subconscious mind," the subconscious mind being our stored-up thoughts of the past. We have an intelligence that runs the affairs of our bodies, whether we cognize it or not. Now, is not this getting still and listening to the voice of God within, our coming consciously in touch with this inner Intelligence? Do we get help from the God without and around us, as well as from the God within us?—*P. H. W.*

Being is *I Am* and it creates states of consciousness by the power of its Word. All centers in Being that have the power to say *I Am* are by their Word creating states of consciousness. Man in this state of existence has established twelve states of consciousness, which have centers in his body. When the *I Am* is centered in the head man generates intelligence; when centered at the heart he generates Love; when centered at the pit of the stomach he generates Substance; when centered in the generative organs he generates Life. So on throughout the twelve. When these centers are all properly developed and work harmoniously we have a man after the type of Jesus, but until they are developed one cannot say that there is any center that stands by itself supreme in Being. The heart center controls in the fully developed one, and upon its expression depends the bringing forth of all the others, but without the others it is incomplete. So instead of having two states of consciousness, objective and subjective, man in this phase of existence has twelve objective and twelve subjective—if he divides himself into an inner and an outer. Spiritual development is to blend these into one full orbed Man-Woman.

The *I* of man has separated itself from its subjective states of consciousness and lives almost entirely on the surface of its being. To get back to his subconsciousness man must let his *I Am* not only "listen" to the intelligence and power within, but he must also recognize and in a measure direct its working in his consciousness. This God-power and God-intelligence is everywhere, both within and without, but we recognize it through the centers of consciousness within us.

There is but One Mind, and out of that arise states of consciousness innumerable. Every thought you express silently or aloud gives rise to a new state of consciousness. These all exist as emanations of your *I Am*; yet it forever remains just *I Am*. It may forget its own creative power and become subject to the states of consciousness which it has set up. This is where men in our realm are now lost in their own discordant thought emanations. It was these "lost" ones whom Jesus came to "seek and to save." It is through following the plan marked out for us in his life that we shall recover the garden of Eden within our own bodies.

* * * *

Indeed, I was uplifted by the Spirit of God in a vision, a dream, with my face towards the East. And I saw an iron gate and a black man was there. He asked me, "Whom seekest thou," and I said, "The Lord Jesus." He asked my Christian name and I told him. He said in return, "Can't you read?" I looked up and I saw, "This is the gate of hell." "Of hell," I said, "not here." I turned to the West and I saw another gate, with a man there. He said, "Whom do you seek?" I told him, "The Lord Jesus." He replied, "Do you know me?" I said, "No." He said, "I am the angel Gabriel." I looked up and I saw that it was the gate of heaven. The gate flew open. He asked my Christian name, and I told him. I then entered West and turned to the East and again to the North. I saw another gate. This one flew open, and I saw an old man, as he seemed to me, with gray head and beard. He got up and a crown came out of the air and settled on his head. On it was written, "This is the Lamb of God." I told him my full name. He brought a large, large book, and asked me the year I was born. He looked, and I told him 1885. He said, "Yes, your name is here. I am not ready for you yet. You shall prosper in the land of the living. For what shall it profit a man to gain the whole world, and lose his life?"

And I had another dream. I was in a house upstairs, and I saw a pond filled with flowers, and I saw a cat, and the cat ran after me. I

don't know where my Bible came from, but it seemed to be present in my hands. I opened it and presented it to the cat. The cat turned into a minister with a long gown and a robe. He took the Bible and opened it to II Corinthians, 12th chapter.

Next I was in a veranda with a pitcher without a handle. It got away and fell into a well. I went after it. I saw many more there. They turned into a ladder pointed to heaven. A man gave me this to make stairs with. I went into a dark place and met an old man. He said, "Your face is too bright for down here. Go yonder on that hill where that bright light is." As I went there the Light shone brighter and still brighter, until it was like a world itself.—A. J.

Your first dream would seem to indicate that you are seeking spiritual consciousness and eternal life which comes with it. The East represents the first concept or dawn of Truth in the soul. The iron gate is the dense material thought which must be pierced before one can get within. The black man is the ego ruling over the errors of the subconscious. It always asks your name or character, before it allows you to come in. It is unwilling to surrender its authority and dominion. Hell is the discordant state of mind made from errors. West is the realization or fulfillment of the Truth. The second gate shows that you have gone deeper into the silence and are at the door to the kingdom of heaven or sheepfold. The man is the shepherd. The angel Gabriel is the *I Am* which brings messages from Divine Mind. The gate at once flies open for those who take the kingdom by affirmation of the Truth. North is the positive pole or side of life. The old man represents those who have spent a lifetime in positively affirming and holding themselves in the Truth. They are overcomers and win the crown of life. The Lamb of God asked you in what year you were born. A year means a state of consciousness. Instead of answering him from the mortal standpoint—in 1885—you should have said that you were born of the Spirit. He tells you he is not ready for you yet, for you have an overcoming work to do in the body. You still believe in the limitations of the flesh. "You shall prosper in the land of the living" (those who really live in the unity of spirit, soul and body). "For the night cometh when no man can work." Heretofore people have lost their lives in an

insane desire to gain the whole world. Here is the lesson.

The room upstairs represents spiritual consciousness. The pond filled with flowers represents the beautiful possibilities inherent in one's thought. The cat changing into the minister represents the tenacious animal nature in one transmuted into the spiritual nature. It follows you because it hungers for the Truth. The Bible represents the book of the Law of God which is written in your subconscious. "I will put my Law in their inward parts and write it on their hearts."

The veranda is the outer realm of consciousness. The pitcher is the vessel that holds the waters of life, or in this case it represents one's body. You must watch and care for this pitcher and have a good grip on it, if you would hold on to it. It has the mustard seed of life hidden within which you must cultivate. If you neglect to do this, it will die and fall into the Universal Life—the well. The ladder pointing to heaven means that harmony of being is to be attained only through the redemption of soul and body. The old man represents a certain concept of the Truth which directs you to the hill (higher thought) on which is a bright Light (the Christ Mind). This Mind illumines your understanding and your way the more you follow it, until it becomes a world of Light within you.

* * * *

If we accept the proposition that God is Good and God is Love, and that he is Omnipresent, then we must account for the sin, suffering, and ill health of the world in some other way than that our living, loving, omnipresent Father desires it.

God's Law is harmony, peace, health, and complete wholeness for each and every one of his children. If they are manifesting anything less than this, it is because of failure to work in compliance with the Law. This falling short of the high mark of our perfection we call "sin," and it is the cause of all inharmony.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"As a man thinketh in his heart, so is he," is a law. Man has power to express whatever he will, according to the character of his thoughts. In the past men believed themselves to be separate from God, and this ignorance caused them to manifest the appearances of ill health, weakness, bondage to false appetite, lack, and other errors. Now they are waking up to the Truth that Jesus came to release them by teaching the true way to peace, health and plenty. His mission was to free men from the error beliefs, and to reveal to them the Truth of their being. Those who are accepting his teachings, as revealed to them by the Holy Spirit, are renewing mind, body and affairs.

The following expressions of thanksgiving and praise for the demonstration of health, harmony, freedom and prosperity are copied from letters received by the Society of Silent Unity, and are here given for the benefit of others who would find their indwelling Lord, and in him receive the blessings they desire:

HEALING

Louisville, Ky.—I am thankful that I am today alive to tell you my story. When my husband telegraphed you for help, two doctors were standing over me, with all hope gone, as I had an attack of cholera morbus which resulted in a total collapse of my heart. As the night wore on, they came to my husband saying: "There is not one ray of hope; she cannot live more than thirty minutes in this condition." Meanwhile the family remained in prayer, and sent to you for help. On through the night while the death damp covered my face, the loved ones still held the thought that all things are possible with God. Again the doctor said there was no earthly help in the treatment. When morning found me still alive the doctor said, "I

is simply a miracle, as you were entirely out of our reach. Your good God has brought you through, and I surely cannot take any credit for your recovery." Then I found myself touching the hem of Christ's garment and saying with Unity, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."—*Mrs. O. E. H.*

Sioux Falls, S. D.—In September I telegraphed you three times at the earnest request of a friend for treatment for C. D. According to attending physicians he was incurable. They said it was only a matter of a few weeks, and that all that could be done was to make him as comfortable as possible. They did not pretend to know what was the matter. They did not give any medicine except opiates to lessen his suffering. Today he is up and around, feeling quite well and comfortable. One of the doctors told my friend today that his healing was nothing short of a miracle. Bless you, dear Society of Silent Unity, may all good things be yours, heaped up, pressed down and running over.—*Mrs. A. C. T.*

Newport, N. Y.—It has been some time since I wrote you regarding little V. M., for whom I asked treatments, she being in a Cincinnati hospital at the time, suffering with bone disease of one limb. She has been home a couple of months, from which time her improvement has been wonderful. The cavities have healed and an entirely new bone has formed. There is also a very marked improvement in her general health. The whole demonstration is great. I thank you so much and the mother's heart overflows with gratitude.—*Mrs. A. G.*

Fruitvale, Cal.—I wish to thank you for the wonderful help I have had. I am so much better. It seems that I can see an improvement every morning. I have been paralyzed eight years, and doctors told me that I could never get well. I do not hesitate to tell my friends how I have been helped, and they think it is wonderful. I thank you so much for getting my eyes opened to the Truth.—*Mrs. O. H.*

San Antonio, Texas—Just a year ago the splendid truths of Unity teaching were brought into my life, and I am, so to speak, engaged in my first annual stock-taking. My first understanding came at a time when "that which the palmerworm had left, the locust had eaten, and that which the locust had left, the cankerworm had eaten, and that which the cankerworm had left, the caterpillar had eaten." I had, in my ignorance of the only power, just been released from the hands of the surgeons, minus so many parts of my long-suffering body that I quite believed the verdict, "My next twelve months would be spent in an invalid's chair, and after that—?" To really appreciate the denial I have been able to give all those limitations, I wish it were possible for the many similiarly discouraged and worn-out suffers to see me today. They would realize that no doctor's verdict can stand before the Power of that Spoken Word which was before the foun-

dation of the world and still is. I am indeed filled and thrilled with health and strength, and I have not been other than full of life and joy ever since my first understanding of the Great Physician and his eternal decree: "I will restore to you the years that the locusts have eaten."—*N. W. K.*

Sheffield, England—Your prayers in my behalf have been answered. I am feeling increasing health, happiness and prosperity. God is good to me every way. Every day I am thankful that UNITY was made known to me, and I bless whoever put my name on your list. I take pleasure in showing and lending your literature to anyone. The lady for whom I wrote to you for help is feeling the benefit. Her hearing is being restored to her. May God's blessings rest on all your members.—*M. T.*

Longmont, Colo.—It is with much love and encouragement that I make this report. My health is very much improved, and my trouble in my limb is improved so that I can walk better. I praise God for his healing power, and thank Unity more than I can tell you for showing me the way. Five physicians told me they could do nothing for me.—*P. L. H.*

Fountain, N. C.—With a grateful and loving heart I am happy to say that my son seems to be entirely healed of the deafness which had been troubling him for some weeks. He began to improve even before you got my letter. Now he can hear well. You may discontinue treatments for him. I rarely ever suffer from rheumatism now, and my old bronchial cough has improved wonderfully. I am quite a different woman from what I was about one year ago when I first wrote you, and feel so grateful and happy for it all. May God's blessings rest upon the Society of Silent Unity.—*Mrs. M. A. B.*

Hutchinson, Kan.—I am up and walking around. My leg is wonderfully improved, the inflammation has all gone, and the soreness is leaving. It is a wonderful demonstration.—*Mrs. S. E. H.*

Three Forks, Mont.—You may discontinue treatments for myself and husband, as we are entirely healed of each of the troubles written you.—*Mrs. D. F.*

Anacortes, Wash.—The result of your treatment has been almost marvelous. The cancer is getting better right along. I have been stronger this summer than I have in five years, and know that it is through your treatments and God's blessings that I have gained this strength. I had tried all kinds of treatments and had four different operations, and nothing seemed to do it any good or even to stop the growth, until I wrote to you. Then I could notice a change right away. I haven't used any medicine of any kind since, nor I don't intend to. I have turned the matter over entirely to God, and I know and believe through your help that I will be healed sound and well.—*J. H. P.*

Louisville, Ky.—Through your kind and prayerful help the

tumor on my husband's neck has entirely gone. We cannot express how grateful and thankful to God we are. It seems a wonderful demonstration. Many of our friends, who have heretofore had no faith in anything of the kind, are now interested. Even the physicians who wanted to operate are much impressed with the cure. My husband wishes me to tell you how thankful he is to you for the kind prayers.—*M. B. M.*

Old Bridgetown, Nova Scotia—I just received your letter, booklets and instructions, for all of which I thank you. As I wrote you my father, who has been a great suffer from sciatic rheumatism and a train of ills, was attacked by pleura pneumonia, and was very, very ill. Consternation and sorrow filled the home and two physicians were immediately summoned. They found his temperature 106 and had but a slight hope of his being alive on the following day. I worked hard after hearing the medical men's discussion, and in my heart I knew that my father would not die. I realized that God was with us all and was our life, and affirmed this. After a few hours I found that my father's hand was moist. I told my brother quietly that father was now safe, and on the doctors' return in the afternoon, they were astounded to see him asleep and breathing naturally. The fever lowered gradually and although he was for several days and nights delirious, he has been up and dressed during several hours of the last three days. The pains have all left his body, and his hands which had trembled for several years, are still and quite strong. I know it was my affirmation, and faith that God was with us and is our life, for all material remedies could not have availed in this case. My sister also recovered from her severe attack of bronchitis, and we are all so thankful to God and thank you so much for prayers in our behalf.—*M. M. D.*

Everett, Wash.—I got your encouraging letter, and the thought you gave me has really lifted me. I can say now and know that it is really true, that I am just now perfectly whole and well. The outward appearance will surely come quickly.—*Mrs. M. M.*

Hamilton, Ohio—Inclosed please find a thank offering. We had no more than posted my letter to you, asking treatment for mother, than the pains left her, and she was able to get up the next morning as usual and has just been feeling fine ever since.—*L. M. H.*

Cincinnati, Ohio—I hasten to tell you this morning of the great blessing our Divine Father, God within us, has given us. About a week ago I wrote to you for prayers for my wife, who lost her hearing and the sight of her left eye through scarlet fever when she was a baby eleven months old. The optic nerve of the eye was paralyzed and destroyed. Upon arising this morning she saw daylight through the former blind eye. Our cup of joy and thanksgiving is filled to overflowing. Join with us in praises to our Divine Father. Truly Christ is the same yesterday, today and forever. We know that God cares

nothing as to causes and whyfores of our afflictions, and in Truth there is nothing impossible with him who says, "Ask and believe that ye receive, and ye shall receive." "I will; be thou whole," is the direct answer to our silent prayers to our Father-God in the secret place of the Most High.—*E. E. M.*

Rome, Ga.—You have been treating me since last March. At that time I could not walk a step without a nurse. Tenderly, gently, as a mother leads a child, you have led me on to faith, and my health is good enough for me to work my garden.—*M. W. S.*

Stillwater, Okla.—I have such good news to tell you. After I wrote you about my brother I had a severe test about my body. My letter did not reach you until I was better, and I kept on praying until Wednesday morning at five o'clock, when I came to a place where I could say no more. I had no words, and I said, "Lord, I leave my case and my brother's case with you." Then there came a rest and peace in my heart and mind that was marvelous. I rested and ceased from my work. I have not spent such a happy and joyous week for a long time. I have not a care, I am leaving all with the Father. I received a letter from my brother today, telling me he is much better, and they think he will get well. I know God answers prayer. May the blessings of the Father rest with you. I thank you for your kind patience with me.—*Mrs. N. B.*

Denver, Colo.—Sometime ago I wrote you, asking for treatments for myself and baby. It is with a very thankful heart I write you, for she is gaining every day, and is so happy and beautiful. I cannot tell you just how thankful I am. The little offering I send does not express it. The fistula I had is nearly gone.—*Mrs. W. M.*

Bozeman, Mont.—I want to tell you how much benefited I am by the treatments which I have been receiving. I am being improved along so many lines. The catarrh is much better, and my hearing is also improved. Unity gives me a different outlook upon life in general and makes everything take on a different aspect.—*P. P. M.*

Brooklyn, N. Y.—I wish to tell you of my first demonstration. My wife told you of my rundown condition, and asked for treatments. I gained nine pounds in seven days and am still going up. The greatest thing of all was last week when I broke up a bad cold. The cellar was flooded with water and I had to stand in it for over three hours, dipping it out with buckets. My condition was not very good, and the next day I had a cold, but I treated for all that was in me, and everything that looked like a cold left. I am very thankful to you and praise God for his blessings.—*W. J. T.*

Agnew, Cal.—I thank God that I have not been bedfast at all for nearly two months and my mind and memory are so much improved. I am perfectly well. I am glad to report that I am now a full convert to the Truth. Such peace and harmony have come over

me, such a wonderful change that I am not like the same person. I am now glad that I am here, and also grateful to God that my healing has been so slow, for I am receiving the spiritual healing at the same time as the physical. Again all fear has been taken away and I am content to leave the future in God's hands, who doeth all things well. The best of all, my orthodox faith or belief, which I held for nearly forty years, has been given up entirely. It was a terrible struggle, as hell-fire, eternal punishment, etc., were all brought to bear upon me, but all in vain; I could not be shaken. I thank God daily for my continued improvement, optimism and cheerfulness.—*H. T. M.*

Cincinnati, Ohio—With the greatest happiness and gratitude I write to tell you of my perfect healing. I am renewed in mind and body, and all fear of sickness has left me.—*Mrs. R. L.*

Memphis, Tenn.—I wrote you two months ago for treatments for my daughter's hearing. You may discontinue the treatments, as she is entirely healed. I thank you for helping me to know the Truth more fully. May God be praised for it all.—*Mrs. M. J. W.*

Pittsburg, Pa.—My little boy has entirely recovered from the rheumatism and is now running everywhere. I wrote you he was so bad that I was afraid he would be a cripple, but thank God he is once more all right.—*Mrs. S. J.*

Ogema, Sask., Canada—My little boy has some use of his hip now, and there is no sign of a running sore as the doctors said there would be. He is progressing slowly but surely. I can now see the muscles working again and the leg does not seem so wasted as it did before I wrote you. In fact, he is a different child now. It is only two months since I first asked for your help. For myself I feel stronger, and I don't worry as I did.—*Mrs. M. D.*

Bozeman, Mont.—Some time ago I sent you a telegram, as I was feeling quite sick. In a day or two I was much better and I realize that my physical ailments are dropping away. Bladder trouble of long standing is healed. My heart is full of praise and thanksgiving from morning till night and when I awaken in the night.—*Mrs. C. E. C.*

Los Angeles, Cal.—I am so thankful to say I am still improving. More and more I realize God's great healing love and mercy. I am being benefited soul and body.—*Mrs. A. R. D.*

Pleasantville, Pa.—My brother, whom I asked you to hold in health thought, has improved most wonderfully and has resumed his work, something the doctors had told him he never could do. We wish to express our gratitude to you for bringing us into this consciousness of the power and presence of God.—*M. D.*

Springfield, Mo.—I am healed of "night sweats" and also constipation. You may discontinue treatments.—*H. J. L.*

Nashville, Tenn.—I want to thank you for the great change for good that has come to Mr. C. He is not the same man. I never saw

such a wonderful improvement. He has lost the feeble, drawn look, almost that of a dead man, and is growing like his old self again.—*C. B.*

Bellefourche, S. D.—I am very grateful to you for your prayers, and also to the one that brought you to my notice. *Weekly Unity* comes to me every week, and it is so helpful.—*Mrs. I. M. N.*

New York City, N. Y.—I wrote you a couple of weeks ago for treatments for my eyes. They are improving wonderfully, and I am most grateful.—*C. T. M.*

Dorchester Center, Mass.—You have greatly helped me. I have received all I hoped for; my health has been completely restored. May God bless you and your whole work.—*W. M. R.*

Jamaica, N. Y.—I wish to acknowledge the wonderful physical, mental and spiritual help which has come to me. I am indeed grateful to you for your help. I glorify God in it. I have been gloriously blessed and have received such wisdom as I would hardly have dreamed of receiving. Since we wrote of our mother's trouble with her feet, she has experienced wonderful improvement.—*C. M.*

La Porte, Ind.—I am pleased to say the constipation has left me entirely and I have improved in general health. I thank God, and I sincerely thank you for your prayers.—*G. A. S.*

PROSPERITY

Honolulu, Hawaii—I have another temporary position which will last for four or five months, and more work will come along just as it always has, since I have understood the law. Will you please tell those who are just beginning the study of Truth to trust and trust and trust? Results will be beyond comprehension. I certainly consider myself fortunate in being able to receive your invaluable lessons away off here, and I am going to profit by the teachings.—*F. M.*

Brooklyn, N. Y.—About two months ago I asked your help in securing a position, and as I stated in my previous letter, I received a very good position. I might say here that you may discontinue treatments for my nerves, as I have never felt better in my life. God bless you, is my prayer for you.—*D. D. T.*

Little Rock, Ark.—I want to thank you for your help. I have gotten work.—*M. E. H.*

Newton Lower Falls, Mass.—Since writing you last we can all rejoice together, I think, when I tell you that some changes for the better have come to my son, for he has improved somewhat in health, seems much encouraged and hopeful and has been able to secure a position in a publishing house in Brooklyn, N. Y. He writes me that by working evenings he may be able to get back some of his expertness and make himself of real value to his employers and climb up. I am so grateful for all these months of encouragement and help from you.—*M. R. E. T.*

Vancouver, B. C.—Inclosed find a love-offering as a slight token of appreciation of the Spoken Word, which is benefiting both my husband and myself. The past few months have shown us wonderful demonstrations of the law, and we look for more. Difficulties have been met and gracefully turned aside.—*C. D. W.*

Madison, N. J.—Am writing to thank you for the help you have given me. My prosperity has exceeded any year of my life. Debts of long standing are being settled, and I have had a long, much needed vacation.—*Miss L. W.*

Plainwell, Mich.—We have sold the hotel, and I thank you and your co-workers for demonstrating with me. It was just a short time before a buyer appeared, and I thank God the place is sold.—*Mrs. A. D.*

Lakewood, N. J.—About three weeks ago I wrote you for prosperity treatments, and it seems to me that the letter had scarcely reached you before I was elected to a good position. Since having really tried to live up to your teachings, my life has been much happier and sweeter, and I am constantly being drawn to better things.—*L. F.*

Chicago, Ill.—I am being wonderfully blessed by this Truth. I can't begin to tell you of the good things that it has done for me in every way. Everywhere I turn there is prosperity for me.—*M. G.*

FREEDOM

Dartmouth, Nova Scotia—We surely have cause to be very thankful for your intercession in our behalf. My husband has lost all desire for intoxicants, and he uses very little tobacco now. We have improved in health very much, and the prosperity treatments have helped us wonderfully. We praise and thank God for our many blessings.—*Mrs. H. W.*

Miles City, Mont.—Since I have been reading and studying Unity's teachings and writings, I have done so much for myself in every way on my journey as an overcomer that I hardly know as I ought to write to you again for assistance. It seems strange to me when I remember what a lustful thinking and acting man I was along sexual things, to think and know that I have successfully overcome along that line without one temptation after I resolved to follow Christ's teachings. Also mentally and physically I am much better.—*F. V. W.*

Vancouver, B. C.—I wrote you some time ago, asking help from you for asthma and also for smoking cigarettes. You may discontinue your good help—I am cured entirely, and have also got my faith working perfectly through me. Thanks to you. I look for UNITY magazine regularly and will always be a subscriber, and am preaching the good work wherever I get a chance.—*E. A. G.*

NOTES FROM THE FIELD

The Topeka Society of Practical Christianity has had a fresh impetus in the visit of Mr. Lowell Fillmore, who, accompanied by Mrs. Mary Fillmore, his grandmother, were the guests of that Society Saturday and Sunday, November 29-30. Mrs. Lillian Walmsley of the Kansas City Unity Society, was also in Topeka and took part in the "doings." On Saturday evening a reception was given in honor of the Unity visitors at which Lowell Fillmore made a short talk. He gave incidents in the growth of the Unity Society of Practical Christianity in Kansas City, stating that the beginning of their present headquarters was started by a building fund of one cent. This inspired the Topeka people and they made a start toward a home for their work, raising \$115 in a few minutes. The next afternoon at the Sunday services of the Center, Mr. Fillmore followed the speaker, Mr. A. B. Clark, with an address. Space forbids the mention of many other interesting events connected with this visit, among which was the tribute paid "Grandma" Fillmore by crowning her "Queen of Truth."

The Unity Center of San Antonio, Texas, is progressive. A Sunday school has been organized which meets at 10 o'clock, and a Concentration class every Friday afternoon at 3 o'clock. This last meeting accommodates many who cannot come out to the evening meetings. Unity literature is freely distributed at all of the meetings of this Truth Center. Mrs. Chatterson is in charge.

Mrs. Louise Peckham Perry is now forming classes and giving lectures in Greenwich and Stamford, Conn. Address her at 223 Milbank avenue, Greenwich, Connecticut, for further particulars.

Mrs. Ellen N. Verrinder, of 2200 Dwight Way, Berkeley, California, has opened her home as a Home of Truth. The service of consecration was conducted by Miss Harriet Rix of the Alameda Home of Truth, with whom Mrs. Verrinder was associated several years.

The Higher Thought Center of London, England, has moved from its old place at Cheniston Gardens, to new quarters at 40 Courtfield Gardens, Kensington, London.

The Metaphysical Library of 346 E. Broadway, Long Beach, California, has inaugurated a "Unity Day." Mrs. Sarah Connley is in charge.

The Fruitvale, California, Truth Center is not located at 2539 26th

avenue, as stated in the Metaphysical Directory in UNITY last month. It is now at 2829 Atwell street, near Lynde. Services are held here Sunday afternoon and Thursday evening, by Mrs. Ellen Verrinder.

Mrs. M. E. Robinson, 88 Burt street, Dorchester, Massachusetts, is again beginning her winter classes in the study of Truth. The first class will be held Thursday, January 8th, at 10:30 a. m. Voluntary offerings will be received for the teaching.

The classes under the instruction of Mrs. Marcia Speirs, 220 West 107th street, New York City, have completed the autumn course. New classes will form in January, both for beginners and advanced students. For further information apply to Mrs. Speirs by letter, or phone Riverside, 5041.

The many friends of Mrs. Helen Van Anderson-Gordon will be glad to know that she will receive patients and students again. She is now living at 1152 Sacramento street, San Francisco, California. Phone, Prospect, 1656.

A Society of Practical Christianity has recently been formed in El Paso, Texas. For information concerning time and place of meetings, address Mr. Henry F. Duck, Box 28, El Paso, Texas.

M. Eugenia Bateman, 3740 Amboy Road, Great Kills, Staten Island, New York, has opened her home in unity to all Truth seekers. She calls her work "Unity Practical Christianity." Further information may be had by writing her direct.

All departments of the Unity work have grown and prospered during the last year, and we are truly thankful for the many evidences of the Spirit's blessing upon our efforts to express the Truth and spread the gospel among the nations. We are thankful also for the co-operation of our friends in the good work, and to all those who are joined with us in spiritual unity we extend our heartiest wishes for a joyous Christmas and a happy New Year.

The work of the Unity School in Kansas City is becoming better systematized, and the next year will find us with a good corps of teachers. Oral lessons will be given in various courses by the following teachers: E. V. Ingraham, Mrs. Caroline Taylor, Mrs. M. W. Burbridge, Jennie H. Croft, J. R. Rude, Charles Fillmore.

The Correspondence School lessons, which form the basis of the teaching here, are open to students in all parts of the world, and it is not necessary to come here to get the benefits. A number of our students who have finished the Correspondence lessons are now teaching in their own locality. This we think is the orderly procedure.

BOOK REVIEWS

THE NEW ALINEMENT OF LIFE. Ralph Waldo Trine.
Published by the Dodge Publishing Co., New York City. Cloth,
uniform binding with the other Life Books, price, \$1.25; leather,
\$2.00; postage 10 cents.

This is the most important book which Mr. Trine has written since "In Tune With the Infinite" was published. The author well says that "There are new laws and forces that we are coming into a knowledge of, that are changing the very foundations of life," and the careful student of life will welcome any hint which will lead him into a larger consciousness of the real meaning of life. Half-truths no longer satisfy us, we want the full understanding of all that leads to a realization of the personal relation to our Source. Mr. Trine is an illumined writer and all that he tells the reader in this latest book from his pen will prove of inestimable value in forming the habit of useful living, useful because founded upon the precepts laid down by the one of all men who demonstrated the power of the indwelling Christ, the one who lived the life, Jesus of Nazareth.

IN THE SUNLIGHT OF HEALTH. Charles Brodie Patterson.
Published by Funk & Wagnalls Company. Cloth, price
\$1.20; postage 10 cents.

The real help which will be derived from the reading of this book must come from what it suggests to the reader who is willing to put the suggestions to practical use. Each person is responsible to himself for the use he makes of his talents. The writer gives much of helpful counsel and instruction which, if followed, will bring the joy of living into tangible form.

BRAINS AND HOW TO GET THEM. Christian D. Larson.
Published by the New Literature Publishing Co., Los Angeles,
Cal. Cloth, price, \$2.00.

That talent or ability could be increased has always been doubted, but Mr. Larson proceeds to prove that this is a mistaken view for anyone to take, because a number of interesting experiments have demonstrated conclusively that brains can be developed.

REMEDIES OF THE GREAT PHYSICIAN. Hannah More Kohaus.
Published by the author, Chicago, Ill. Paper, price
50 cents.

This is a new and revised edition of this well known and liked little book, and its many friends will gladly welcome it in its later form. Formulas for the treatment of many conditions are given, also much valuable instruction.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



UNITY

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SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions, \$2.75.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus if you change your address or expect to change it before the 20th of January, you should send us the notice of change by January 5th in order that you may not miss your January UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of January, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.
Oakland, Cal.—Rock Ridge Truth Center, 5554 Lawton Ave.
Oakland, Cal.—California College of Divine Science, 727 W. 14th St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St. near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts. N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Chicago, Ill.—Dr. W. B. Carroll, 120 S. State St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Lenora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Detroit, Mich.—Detroit Metaphysical Alliance, 318 Woodward Ave.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
Philadelphia, Pa.—Unity Center, rooms 525-6 Presser Bldg. Annex, 1713 Sansom St.
New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought 335½ Main St.
Tacoma, Wash.—Clyde A. Bell, 3122 South 9th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
Perth, W. Australia—The Truth Center, Viking House, William St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Building, Ludgate Circus, London, E. C.
Edinburgh, Scotland—The Higher Thought Center, 49 Shandwick Place.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

A NEW BOOKLET

A new booklet, by Edna L. Carter, called "The New Race and the New Earth," will be ready for Christmas.

The book comprises seven chapters as follows:

1. The New Race.
2. Accounted Worthy.
3. The Redeemed Earth.
4. The Last Days.
5. The Israelites.
6. The Restoration of Israel.
7. Spiritual Israel.

The subject matter is of special interest to overcomers, particularly those who have not yet realized that their overcoming is to bless the race as well as themselves. Nearly all people feel that great changes are imminent, and a word concerning our preparation is timely.

The binding is Beaux Art bristol—quite suitable for Christmas presentation. 106 pages, price 35 cents. Send all orders to Unity Tract Society, Kansas City, Mo.

Troy, N. Y.—The question which I asked your help upon was satisfactorily arranged and I can ask you to discontinue treatments. I cannot express to you my feeling for Unity and your publications. To me they seem so logical, so spiritual, so satisfying. They are my everyday food and inspiration.—Mrs. C. H. F.

WE HAVE ADOPTED A SINGLE STANDARD

The support of this work through contributions to the Building Fund is going forward, and we are giving thanks for the inexhaustible Resource of our God. We also heartily thank you, his stewards, for your generous response to the promptings of the Spirit to give as you have received. The Spirit has revealed to us that our demonstration will go forward more successfully if we do not have two standards, one in the subscription and book department, where we seem necessarily to be connected with the commercial world, and the other the healing ministry, in which we depend wholly upon the Spirit for our compensation. From now on we shall hold for the one spiritual standard, and eliminate as fast as possible the commercial law fixed by men. We shall not hereafter appeal to the bargain hunting tendency in our announcements of subscriptions and books, and although a price may be stated for our literature, we shall aim to give it without money and without price to those who want it.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the January UNITY:

CLASS THOUGHT

January 20th, 1914, to February 20th, 1914

My justice cometh from the Lord, and I trust it to regulate all my affairs.

The work here is a school in all departments, and every worker is expected to study to fit himself more thoroughly for his work. A class of twenty-four students in the Silent Unity department has been studying regularly the Correspondence School lessons, and some of them will soon be ready to go forth in public ministry to other fields of work.

Miss Harriet C. Hulick, 509 N. Newstead avenue, St. Louis, Missouri, has put out a game called, "An Alphabet of Happiness Affirmations," in form of a folder, for the entertainment of young and old. Single folder with directions for playing, 10 cents. 12 folders \$1.00. Order from Miss Hulick at address given.

Sacramento, Cal.—I earnestly desire to express joy and love for the manifold blessings received through your noble efforts. The unique little prosperity bank in its royal dress of blue reached me, together with *Weekly Unity*. I have enjoyed *Weekly Unity* more than I am able to express.—E. M.

EXCHANGES

- AMERICAN MOTHERHOOD. Published by the Arthur H. Crist Co., Cooperstown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW. H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With UNITY, \$2.
- CHRISTIAN. T. J. Shelton, editor, Denver, Colo. \$1 a year.
- DAS WORT (German). H. H. Schroeder, editor, St. Louis, Mo. \$1.25. a year. With UNITY, \$1.75.
- EFFICIENCY. Christian D. Larson, editor, Los Angeles, Cal. \$1 a year.
- EXPRESSION. Alma Gillen, editor, 157 Brompton Road, S. W., London, Eng. England, 6s 6d; America, \$1.58. With UNITY, \$2.
- MAN. Leander Edmund Whipple, editor, New York City. \$2.50 a year. With UNITY, \$3.
- NAUTILUS. Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With UNITY, \$2.
- NOW. Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER. Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- PRACTICAL IDEALS. Starr Pub. Co., Boston, Mass. \$1 a year.
- THE COLUMN. Julia Seton Sears, editor, London, England. \$1 a year.
- THE COSMIC WORLD. Christian D. Larson, editor, Los Angeles, Cal. Monthly, \$2 a year. With UNITY, \$2.50.
- THE EPOCH. Mrs. Lily L. Allen, editor, Ilfracombe, England. \$1 a year.
- THE ETERNAL PROGRESS. Christian D. Larson, editor, Los Angeles, Cal. \$1.50 a year. With UNITY, \$2.
- THE MASTER MIND. Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.
- THE NEW THOUGHT NEWS. Weekly, John Milton Scott, editor, Los Angeles, Cal. Subscription, free-will offerings.
- THE TRUTH. Rev. A. C. Grier, editor, Spokane, Wash. \$1 a year.
- WASHINGTON NEWS-LETTER. Oliver C. Sabin, editor, Washington, D. C. \$1 a year.

Any \$1 magazine in this list, together with UNITY, one year for \$1.50. Unless otherwise specified, add 25 cents for subscriptions to foreign magazines.

THEN shall thy light
break forth as the
morning, and thine
health shall spring
forth speedily: and
thy righteousness
shall go before thee;
the glory of the Lord
shall be thy rereward.

—ISAIAH 58:8.

10c.

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BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

AUGUST 1913

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SEPTEMBER 1913



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BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

OCTOBER 1913



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UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

NOVEMBER 1913



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CORNER STONE

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WISDOM

¶ WISDOM is the name of our new magazine. *Wee Wisdom*, our children's publication, has grown and developed into a large magazine. She has changed her name and will be known, hereafter, as *Wisdom*.

¶ In the new magazine there will be three main departments. First, the Home department where Mrs. Fillmore will devote her time in helping the mother and father establish the kingdom of God in the home. Where, through her spiritual understanding, she will deal with all the problems that trouble the readers of *Wisdom*. In this department will be published the complete "Story of Lovie." Mrs. Fillmore will also have charge of another department—"Questions and Answers." Here will be answered all questions that pertain to conditions in the home.

¶ Second, there will be the Youth's department where young men and young women will be taught the true laws of happiness and success through helpful stories and articles. Elizabeth Pettinger, a well known writer of charming stories, will assist in entertaining the readers of this department. The grown-up *Wee* will find invaluable instructions given in this section.

¶ Our third special department will be for the children. Under the head of *Wee Wisdom* will appear many bright, cheery stories and poems. Our Blanche Sage Haseltine will continue to delight the younger *Wees* with her joyous writings. The children will find much pleasure in reading *Wisdom*, for it will make them happy, healthy and wise.

¶ Subscribe for *Wisdom* today, and receive the first issue of this splendid Truth magazine. Price \$1.00 per year.

UNITY TRACT SOCIETY,
913 Tracy Avenue, Kansas City, Mo.

THE PROSPERITY LAW

Give praise and thanks to God for the good you have and it will increase and multiply in your hands.

¶ The above law may be proved by anyone who will give a little time and effort to its demonstration.

¶ All good comes from God, and his supply is unlimited. We draw upon this supply when we give thanks, having faith that God will supply our every need.

¶ The Unity Prosperity Bank involves a plan by which the idea of true prosperity is clearly impressed upon the mind. It also affords the applicant the pleasure of placing Unity in the hands of three new readers.

¶ Thousands of banks have been used during the past year with great benefit to a majority of those who held them. We invite every reader to become a prosperity banker. Fill out the application blank on the opposite page and mail it today if you wish to try the plan.

¶ We will send you a bank with instructions and statement for concentration, at the same time entering your name for one month's general prosperity treatment as soon as your application is received. The three new subscribers' names will also be entered on UNITY mailing list for a year.

CHRISTIAN HEALING

SECOND REVISED EDITION

BY CHARLES FILLMORE

A book on practical spiritual healing. This book deals with healing in its highest sense. It does not tell you how to cure by hypnotism, mesmerism, suggestion, massage or material remedy. It shows how man is related to his Source, and that he must realize his perfection in Spirit in order to become whole in body.

The new edition contains 266 pages. There are twelve regular lessons and thirteen additional chapters on vital subjects, including directions for a six days' course of systematic treatment.

Table of Contents

Lesson One, The True Character of Being; Lesson Two, Being's Perfect Idea; Lesson Three, Manifestation; Lesson Four, The Formative Power of Thought; Lesson Five, How to Control Thought; Lesson Six, The Word; Lesson Seven, Spirituality; or, Prayer and Praise; Lesson Eight, Faith; Lesson Nine, Imagination; Lesson Ten, Will and Understanding; Lesson Eleven, Judgment and Justice; Lesson Twelve, Love.

The subjects of the thirteen special chapters are How Microbes Are Made; The I Am in Its Kingdom; How Shall the Dead Be Raised? The Development of Divine Love; The Ministry of the Word; Ye must Be Born Again; Obedience; The Church of Christ; The Lord's Body; New Thought; How Mental Healing Is Done; Sample Treatments; Six Days' Treatment.

The new second revised edition of "Christian Healing" is bound in green cloth, stamped in gold with gold top, and also in green paper cover. The price of the cloth bound book is \$1.50 a copy, and the paper covered edition is 75 cents a copy.

UNITY TRACT SOCIETY
913 TRACY AVE., KANSAS CITY, MO.

THE PROSPERITY LAW

Give praise and thanks to God for the good you have and it will increase and multiply in your hands.

¶ The above law may be proved by anyone who will give a little time and effort to its demonstration.

¶ All good comes from God, and his supply is unlimited. We draw upon this supply when we give thanks, having faith that God will supply our every need.

¶ The Unity Prosperity Bank involves a plan by which the idea of true prosperity is clearly impressed upon the mind. It also affords the applicant the pleasure of placing Unity in the hands of three new readers.

¶ Thousands of banks have been used during the past year, with great benefit to a majority of those who held them. We invite every reader to become a prosperity banker. Fill out the application blank on the opposite page and mail it today if you wish to try the plan.

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UNITY TRACT SOCIETY,

913 Tracy Ave., Kansas City, Mo.

Please send me a Prosperity Bank, in which I agree to save \$2. This I will send within ten weeks after receipt of Bank, to pay for a years' subscription to UNITY, for the three following mentioned people. I also ask that you send my name to the Silent Unity room for a month's general prosperity treatment. Begin UNITY with the current number.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

Name of sender

Address

City

State

HELPFUL, INSPIRING BOOKLETS

¶ We wish to call your attention to some of our excellent booklets. We know that you will enjoy reading them. They have helped many to realize health, peace and satisfaction. These booklets throw new light on subjects that are vital to your welfare. You will find, following, special prices for the booklets in combination.

¶ *Practical Christianity*. . . . CHARLES FILLMORE
Explaining the relation of Unity's teaching to that of other advanced thought societies and cults. A booklet of 16 pages. *Price 10 cents.*

¶ *Oneness With God, and Neither
Do I Condemn Thee*. H. EMILIE CADY
By recognizing the source of all good and making himself one with it, man becomes centered and poised, and obtains mastery over external conditions. The second part of the booklet deals with a delicate portrayal of pure justice. A booklet of 32 pages. *Price 15 cents.*

¶ *Life Demonstrated*. EDNA L. CARTER
This book of 85 pages is dedicated to all who are ready for the good news that eternal life can be demonstrated here and now. Neat paper cover. *Price 35 cents.*

¶ *As A Man Thinketh*. JAMES ALLEN
A practical booklet. It proves very clearly that man makes himself what he is by thinking the thoughts that he does. Pocket edition, artistic paper cover. *Price 15 cents.*

¶ *Talks on Truth*. CHARLES FILLMORE
Convincing lectures on vital subjects, as follows: "How Microbes are Made," "The I Am In Its Kingdom," "How Shall the Dead Be Raised?" and "The Development of Divine Love." A booklet of 48 pages. *Price 25 cents.*

¶ *The Bible and*

Eternal Punishment A. P. BARTON

It logically proves that the Bible does not teach the doctrine of eternal punishment. A booklet of 72 pages, in neat dark green cover. *Price 15 cents.*

¶ *Eating, Drinking and Thinking*

to the Glory of God . . . JOHN L. CHESNUTT

This little booklet of 24 pages gives Bible texts showing authority for a diet that will best aid man in the cultivation of his spiritual powers.

Price 10 cents.

¶ *Walk in the Light* JOHN L. CHESNUTT

This book aims to turn the attention from mere types and shadows to the great spiritual realities that were typified and foreshadowed in the two Jewish ordinances—Baptism and the Lord's Passover. In concise form it gives the Bible teaching on how Godly success is attained, not only spiritually, but in health and financial affairs. Bound in strong paper cover, with artistic design, printed in gold and Sienna Brown. 140 pages. *Price 50 cents.*

¶ *Little Sermons. (R. E.)* . . . EDNA L. CARTER

An artistic booklet of 79 pages, for those who desire the things of the Spirit. *Price 25 cents.*

¶ *Philosophy of Denial* . . . CHARLES FILLMORE

An aid in banishing delusions of error of every kind. A booklet of 36 pages. *Price 15 cents.*

¶ *Why Baptizest Thou?* . . . JOHN L. CHESNUTT

A booklet of 64 pages, explaining in a clear and forceful manner what the Bible teaches on Baptism, and showing plainly the use and value of the "one baptism" which "doth now save us."

Price 15 cents.

¶ *Love, The Supreme Gift* . . HENRY DRUMMOND

This wonderful analysis of love, based upon the 13th chapter of I Corinthians, is familiar to all. A booklet of 41 pages. *Price 15 cents.*

(SEE NEXT PAGE FOR COMBINATION PRICE)

COMBINATION NO. ONE

The Philosophy of Denial.....	\$.15
As A Man Thinketh.....	.15
Life Demonstrated.....	.35
Love, The Supreme Gift.....	.15
Why Baptizest Thou?.....	.15
Bible and Eternal Punishment.....	.15
Talks on Truth.....	.25
Regular price, \$1.35. <i>Our special price \$1.00.</i>	
The above booklets and one year's subscription to UNITY, or to WEEKLY UNITY (new or re- newal) for \$1.75.	

COMBINATION NO. TWO

Practical Christianity.....	\$.10
Oneness With God and Neither Do I Condemn Thee.....	.15
Little Sermons.....	.25
Eating, Drinking and Thinking to the Glory of God.....	.10
Love, The Supreme Gift.....	.15
As A Man Thinketh.....	.15
Walk in the Light.....	.50
Regular price, \$1.40. <i>Our special price \$1.00.</i>	
The above booklets and one year's subscription to UNITY, or to WEEKLY UNITY (new or re- newal) for \$1.75.	

Date.....

UNITY TRACT SOCIETY,
Kansas City, Mo.

Dear Friends: Inclosed find
\$..... for which please mail
me

.....

Name

Street

City

State

WISDOM, A HOME MAGAZINE

¶ Wisdom, formerly Wee Wisdom, is now essentially a magazine for the progressive home.

¶ Its three departments make it especially interesting and helpful to every member of the family.

¶ The HOME DEPARTMENT will appeal to fathers and mothers and aid them in organizing their households according to spiritual law and harmony. The wise father and mother will learn to use the potent law of love and freedom instead of fear and force in preserving order and discipline in the home. The Home Department will be an inspiration and help to those parents who wish to apply Christ's teaching to the affairs of the home. Health, happiness and prosperity should be among the assets of every home, and these are possible through right living and right thinking.

¶ The YOUTH'S DEPARTMENT will interest and please the young folks. The stories will promote high ideals and point the way to success, happiness and health. Wisdom's advice will be found to be very helpful in school work.

¶ WEE WISDOM department will delight the little folks and at the same time furnish them strong, true ideas upon which to build happy, honest lives.

¶ WISDOM is bound to prove a power for good, and we ask the co-operation of all Truth students in placing it in the homes of thinking people.

¶ The regular subscription price is \$1 a year. We are offering a special price of three yearly subscriptions for \$2. This will enable you to place Wisdom in three homes at a small cost.

[Add 25 cents for each foreign and Kansas City, Mo., and 12 cents for each Canadian subscription.]

UNITY TRACT SOCIETY,
913 Tracy Avenue, Kansas City, Missouri

LESSONS IN TRUTH

By H. EMILIE CADY

A COMPLETE course of instruction in the fundamentals of Christian Healing. The best course for beginners in the study of the Truth of Being, and very acceptable to those who, educated in other forms of religious thought, are seeking for more light.

¶ It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

¶ They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

¶ Contents: 1, Statement of Being; 2, Thinking; 3, Denials; 4, Affirmations; 5, Faith; 6, Definitions; 7, Spiritual Understanding; 8, Secret Place of the Most High; 9, Finding the Secret Place; 10, Spiritual Gifts; 11, Unity of the Spirit; 12, Bondage or Liberty—Which?

¶ Cloth binding stamped in gold, gold top, price \$1. In neat paper cover, 50 cents.

UNITY TRACT SOCIETY
913 TRACY AVE., KANSAS CITY, MO.

A CHRISTMAS COMBINATION

AS THERE is an increasing demand for our magazines in combination, we are making a special offer of **UNITY**, **WISDOM** and **WEEKLY UNITY** when the three are ordered together.

¶ Those of our **UNITY** readers who are not keeping in touch with **WISDOM** and **WEEKLY UNITY** are missing much good, for both periodicals are filled with uplifting and inspiring truths.

¶ Many **UNITY** subscribers think **WISDOM** is exclusively for children, but that is not true, for Mrs. Fillmore and her staff of workers have made the magazine very valuable to parents and the home. Since **WISDOM** has been enlarged and new departments added, it is now enjoyed by the whole family. Grown folks and young people welcome it as much as the children.

¶ **WEEKLY UNITY** is alive with strong articles that promote success and prosperity. By coming each week it keeps its readers constantly in the spirit of health, joy and peace. Lectures delivered before the Unity Society of Kansas City are printed in the "Weekly;" also many helpful suggestions.

¶ The offer we are making is

UNITY for one year,	} For \$2.00
WISDOM for one year,	
WEEKLY UNITY for one year	

¶ If you wish to take advantage of this special rate and have the magazines sent to your friends, we will be glad to mail them to different addresses if desired.

UNITY TRACT SOCIETY
913 TRACY AVE., KANSAS CITY, MO.

A Christmas Problem Solved

SEND UNITY TO THREE FRIENDS
FOR CHRISTMAS AND PAY FOR
THE SUBSCRIPTIONS AFTER
THE HOLIDAYS

THE above is a solution to the Christmas problem.

The convenience which the plan affords will be appreciated by those who wish to make three friends happy with UNITY, and use the Prosperity Bank in which to save the price of subscriptions. The holder of each Bank is given special Prosperity treatment which proves valuable in demonstrating supply.

¶ Upon receipt of your request we will enter three subscriptions to UNITY for one year each, and at the same time send you a Prosperity Bank in which you will save the subscription price.

¶ While you are saving the money, by dropping a dime at a time in the bank, our Silent Unity Department will give you one month's general prosperity treatment. A prosperity statement will be sent you with the blank, which you are to repeat silently each time you deposit a coin. At the end of ten weeks you are to send us the two dollars saved in the bank, to pay for three subscriptions to UNITY, saving two dimes a week.

¶ This is an excellent opportunity for you to prove the Law and at the same time introduce UNITY to three of your friends. Send in your request for the bank at once, and begin the cultivation of $\frac{1}{4}$ daily prosperity thought. Use blank on opposite page in ordering Bank.

UNITY TRACT SOCIETY,

913 Tracy Ave., Kansas City, Mo.

Please send me a Prosperity Bank, in which I agree to save \$2. This I will send within ten weeks after receipt of Bank, to pay for UNITY, to the three following names. Also treat me for prosperity. Begin UNITY with the current number, and mail a Christmas card to these three new subscribers.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

Name of sender

Address

City

State

Books for Children, Suitable for Christmas Gifts

Treasure-Box

IMELDA OCTAVIA SHANKLIN

¶ A story for children which is full of all the fascination and charm of a fairy story and yet rich with the highest teaching for character building.

¶ The little book is most artistically gotten up, with numerous pen illustrations and half-tones. It is printed in two colors—orange and black. We recommend "Treasure-Box" as a delightful gift to the little maids and men in our midst. Forty-eight pages. Price 50 cents.

Wee Wisdom's Way

MYRTLE FILLMORE

¶ This charming story continues to be a favorite among children. It tells, in Mrs. Fillmore's charming style, of several cases of healing actually done through the power of God. It is illustrated with portraits of some of the principal characters, and is printed on heavy antique-finish paper, with broad margins.

¶ The story has steadily grown in the esteem of its many readers, and is as fresh and bright for its loving ministry as ever. Artistically bound. Price post-paid, \$1. In neat cover of India tint enamel paper, title in brown ink, price 25 cents.

Love's Roses

LUCY KELLERHOUSE

¶ A booklet of 30 pages, containing a delightful story for children. It teaches that thoughts are things, and that they manifest in our lives according to the kind of thoughts we think. We only enjoy health, joy and happiness when we think kind, noble and loving thoughts, and this little story tells so beautifully how a little child can control thought, and build into his life just the conditions which are for his greatest good. It teaches spiritual truths, that are essential in character building.

¶ The price, in onyx vellum cover, is 25 cents.

CHRISTMAS SUGGESTIONS

IN A short time you will be looking for Christmas and New Year gifts. Before you make your selections we want you to look over our list of holiday books and booklets.

¶ The only gifts that carry with them real joy and happiness are those that bear the message of the Christ Spirit. If you want to give your friends and relatives something that will make their hearts rejoice with true happiness, we feel that you will appreciate what we are offering this season.

¶ The mission of a Christmas gift should be two-fold: It should carry your loving thought and it should help the recipient to understand the true meaning of the birth of Christ within himself.

¶ The joy of Christmas should be felt during every day of the whole year. The books and booklets mentioned on the following pages will serve as delightful Christmas and New Year gifts, because they will help all who read them to a realization of the life, joy, love and happiness of the Christ Spirit.

The Unity Beaux Art Series



¶ Six dainty booklets comprise this series. They are uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the beautiful Beaux Art cover in which they are bound.

¶ The Unity Press has published this series especially for the holidays, as the booklets will make excellent Christmas and New Year gifts. Description of each

booklet will be found on the next two pages. We are now making a special price of 75 cents for the six, if ordered at one time, but if ordered separately the price of each is 15 cents. Handmade envelopes can be supplied for 2 cents each.

The Lord's Prayer

REXFORD JEFFERY

¶ A very remarkable treatise of the Prayer of the Master, Jesus. In this illuminated interpretation of the Lord's Prayer, Mr. Jeffery gives us the inner significance, and throws light on its occult meaning. Wonderful truths are brought forth, and the student finds revealed a spiritual meaning which the words alone cannot give. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

The Practice of the Presence

JENNIE H. CROFT

¶ This new booklet reveals the living Presence within the soul, and shows its power to redeem life from its usual self-conscious and self-considered trend. The author's realization of the Presence has enabled her to give us this spiritual message, and her readers will be inspired to "Practice the Presence" that they may see God glorified in all creation.

¶ Mrs. Croft tells us how we can practice the Presence of God in the daily life, and how we can know and realize the joy of the Presence in its fullness.. She urges us to form the habit of trusting the inner Source, for it alone gives peace, happiness and power. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

Directions for Beginners in Practical Christianity

Including a Six Days' Course of Treatment, by

CHARLES FILLMORE

¶ Not only for beginners is this booklet of great value, but to all who have not fully realized God as their more abundant life and never failing supply. Especially is the course of treatment profitable to all who are striving to follow and prove the Christ Principle.

¶ The booklet opens with the Statement of Being, and the reader cannot fail to grasp the truths that are so clearly expressed. The benefit derived from following instructions given is increased mental and spiritual power. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

The Subconscious Realm of Mind

J. R. RUDE

¶ The subconscious is the finer mentality that permeates every fiber of man's entire being, and in this booklet we are told of the unlimited possibilities that exist in this wonderful inner world.

¶ The subconscious mind obeys absolutely the desires of the conscious mind, and since the subconscious is limitless, it can do for man whatever he wishes.

¶ If you have been seeking your good in the outside world, and have met disappointment, you should turn to the universe within. This booklet will prove very helpful in your study of this inner world. New Beaux Art Edition. Price 15 cents. With Uniform envelope, price 17 cents.

Finding the Christ in Ourselves

H. EMILIE CADY

¶ In this inspired writing, Dr. Cady tells us of our true relation to the indwelling Spirit. This central Spirit is the Christ—the source of all power, life and substance.

¶ Man has lost consciousness of his true self because he has fixed his eyes upon the external of Being. He should turn his thoughts and faith to the Father within, and know that from this source radiates abundant life.

¶ The same Christ lives in us as it lived in Jesus, and just in proportion as we recognize the Spirit within us will it manifest in our world. God's work is now finished in us. Our part is to express it.

¶ The booklet contains 32 pages. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

All Sufficiency In All Things

H. EMILIE CADY

¶ In this booklet we are taught a wonderful lesson—that of true Prosperity. Its practical instructions are invaluable to all those who are striving to demonstrate abundance here and now.

¶ Divine Substance is ever abiding within us, and waits to manifest itself in whatever form we need or wish. Supply proceeds from the within outward. When we learn this lesson, we will cease to look outside of ourselves for substance and success.

¶ The booklet tells us how to be forever free from the law of poverty and want. You will receive great good from reading it. 28 pages. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

Consecration of the Room

MARY BREWERTON DE WITT

¶ In this beautiful folder is found a delightful greeting for the holidays. Many homes have been blessed by the good words found in this practical prayer.

¶ Artistically printed on antique paper of rich tone and fine texture. Size $4\frac{1}{2}$ by 7. Inclosed in a uniform handmade envelope. Price 25 cents.

Love: The Supreme Gift

PROF. HENRY DRUMMOND

¶ This famous analysis of love, based upon the 13th chapter of I Corinthians, has a world-wide reputation. It is so well known that it needs no introduction. We have prepared a new gift edition which we feel sure will meet with the approval of all lovers of artistic books. Decorative gift edition, printed in two colors, with envelope to match; price 50 cents.

My Litany

MARY W. FRY

¶ This dainty miniature booklet contains Truth statements in a form suitable for responsive service or individual meditation. The tersely worded paragraphs of thoughts and helps will appeal to all earnest students of Truth. Printed on pages $2\frac{1}{4}$ by $3\frac{1}{2}$ inches in size, in seven-point type on deckle-edged paper. The cover is imitation Florentine tooled leather. 15 cents each, or two for 25 cents.

As A Man Thinketh

JAMES ALLEN

¶ The author states that the object of the book is to stimulate men and women to the discovery and perception of the truth that "they themselves are making themselves" by virtue of the thoughts which they choose and encourage. Pocket edition, artistic paper cover, price 15 cents.

TEMPLE TALKS

CHARLES FILLMORE



¶ Temple Talks are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with

spiritual wisdom which teaches the true laws of being.

¶ A set of Temple Talks consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman.

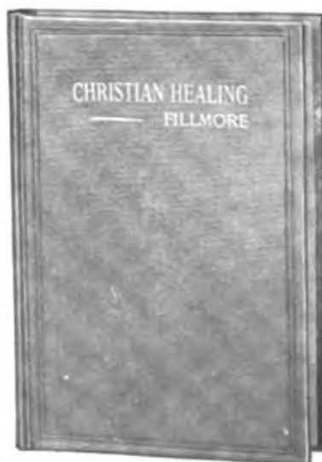
¶ We are offering a set of these books in artistic paper covers, packed in a neat box, for \$1.00. Also a set of the cloth bound, in box, for \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

CHRISTIAN HEALING

CHARLES FILLMORE

¶ A book for those who really desire to apply the Christ Law of Healing in a practical way to their own ills and shortcomings. The author had been a careful student of metaphysics for more than twenty years when he wrote the book, and each statement he makes is based upon personal healing experiences and personal spiritual development.

¶ The revised edition, containing 273 pages, sells for 75 cents per copy in neat brown paper cover, and \$1.50 per copy in substantial cloth binding.



LESSONS IN TRUTH

H. EMILIE CADY



¶ A complete course of instruction in the fundamentals of Christian Healing. The best course for beginners in the study of the Truth of Being, and very acceptable to those who, educated in other forms of religious thought, are seeking for more light.

¶ They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by

every class of religious and thinking people.

¶ Contents: 1, Statement of Being; 2, Thinking; 3, Denials; 4, Affirmations; 5, Faith; 6, Definitions; 7, Spiritual Understanding; 8, Secret Place of the Most High; 9, Finding the Secret Place; 10, Spiritual Gifts; 11, Unity of the Spirit; 12, Bondage or Liberty—Which?

¶ Cloth binding stamped in gold, gold top, price \$1. In neat paper cover, 50 cents.

LIFE DEMONSTRATED

EDNA L. CARTER

¶ The author states in the beginning of the book—"We do not have to be satisfied with merely making the abstract statement that life is omnipresent and eternal, but we have the privilege of demonstrating this proposition, and proving our victory over death in the name of Jesus Christ." She shows how, if we follow the teachings of Christ, we must demonstrate eternal life here and now. The style is simple and forceful.

¶ Eighty-five pages, paper cover, 35 cents; cloth binding, 75 cents.

LITTLE SERMONS

EDNA L. CARTER

¶ New edition, revised and enlarged. In this booklet truths especially helpful to overcomers are told in a simple, direct way.

¶ "A beautiful little book tastefully gotten up and printed; but even more beautiful are the inspiring contents, consisting of little sermons on many texts. Miss Carter writes clearly and forcefully, and the spiritual quality of consciousness is high. There is more real merit in this little book than in many volumes which sell for a dollar."

¶ Attractive artistic cover. Price 25 cents.

An Excellent Gift

¶ A year's subscription to **UNITY** would prove a choice Christmas or New Year gift, especially to those who need better health and more prosperity.

¶ The valuable instructions found in **UNITY** are practical in the daily life, and the teaching will mean more to your friends than many presents for which you might pay a great deal more. The magazine is appreciated by its readers for the real benefit that they receive from it.

¶ The price of **UNITY** is \$1.00 per year; three yearly subscriptions for \$2.00.



Beautiful Christmas Cards

¶ If you send **UNITY**, **WISDOM** or **WEEKLY UNITY** as a Christmas or New Year's gift, we will mail a handsomely designed Greeting to the recipient of the subscription. The card will be sent so as to reach the subscriber about Christmas or New Year's day, just as you desire. When sending subscriptions be sure to state if you wish us to mail the card.

"WISDOM" MAGAZINE



¶ Here is a magazine that will make a very acceptable Christmas gift. Children, youths and grown folks of all religions welcome it because it brings great joy and happiness into their lives. In many ways it makes the Universal Truth so practical that its readers are blessed by its teaching.

¶ WISDOM is the most interesting and helpful magazine published for children and young people who desire to express the higher ideal of life. A number of entertaining and instructive stories appear in it

each month, and its enthusiastic readers enjoy them so much that they can hardly wait for the next issue.

¶ Grown folks find WISDOM a valuable visitor, for it helps them to solve the daily problems of the home. The magazine has a Home Department where mothers and fathers are taught how to apply the principles of Christianity. The excellent articles of this department are devoted to upbuilding the home and its surroundings. All who follow the teachings of WISDOM will enjoy health, harmony and prosperity.

¶ Mrs. Fillmore, who formerly edited the Family Department in UNITY magazine, is editor of WISDOM. Her many friends will be pleased to know that in this new magazine she is giving the world the benefit of her many years' experience in applying the Advance Thought in the home. Mrs. Fillmore's beautiful "Story of Lovie" is now running in WISDOM.

¶ The price of WISDOM is \$1.00 a year, but until January 1st, we will make the following special offer. One of our beautiful WISDOM statuettes will



be mailed to each person who sends us three new subscriptions to WISDOM with \$2.00. The image has been modeled in plaster of Paris, and the size is four by six and one-half inches. It is a very good piece of work, and we know that all who receive them will be pleased. With this offer we give no Booster pins, but to each new subscriber we will mail a Christmas Greeting.

UNITY TRACT SOCIETY,
913 TRACY AVE., KANSAS CITY, MO.

E X C H A N G E S

AMERICAN MOTHERHOOD. Published by the Arthur H. Crist Co., Coopertown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.

BIBLE REVIEW. H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With **UNITY**, \$2.

CHRISTIAN. T. J. Shelton, editor, Denver, Colo. \$1 a year.

DAS WORT (German). H. H. Schroeder, editor, St. Louis, Mo. \$1.25 a year. With **UNITY**, \$1.75.

EXPRESSION. Alma Gillen, editor, 157 Brompton Road, S. W., London, Eng. England, 6s 6d; America, \$1.58. With **UNITY**, \$2.

MAN. Leander Edmund Whipple, editor, New York City. \$2.50 a year. With **UNITY**, \$3.

NAUTILUS. Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With **UNITY**, \$2.

NOW. Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.

POWER. Charles Edgar Prather, editor, Denver, Colo. \$1 a year.

PRACTICAL IDEALS. Starr Pub. Co., Boston, Mass. \$1 a year.

THE EPOCH. Mrs. Lily L. Allen, editor, Ilfracombe, England. \$1 a year.

THE MASTER MIND. Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.

THE SCIENCE OF LIFE AND HEALTH. Robert E. Hannon, editor, Boston, Mass. \$1 a year.

THE SPIRITUAL JOURNAL. A. H. Christopher, editor, Boston, Mass. \$1 yearly.

THE TRUTH. Rev. A. C. Grier, editor, Spokane, Wash. \$1 a year.

WASHINGTON NEWS-LETTER. Oliver C. Sabin, editor, Washington, D. C. \$1 a year.

Any \$1 magazine in this list, together with **UNITY**, one year for \$1.50. Unless otherwise specified, add 25 cents for subscriptions to foreign magazines.

"Christ in you the hope of glory."

Unto me is born
this day a Savior,
which is Christ
the Lord.



The Unity Beaux Art Series

¶ This series consists of six delightful booklets. Since announced last month they have proved to be the season's most popular offering.

¶ The booklets are uniformly printed in large clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Art cover in which the little volumes are bound.

¶ The following is a description of the complete series. We call your attention to the special price of 75 cents which we make for the six booklets when ordered at one time. Single copies are 15 cents. Dainty handmade envelopes to match can be supplied for 2 cents each.

The Lord's Prayer

REXFORD JEFFERY

¶ A very remarkable treatise of the Prayer of the Master, Jesus. In this illuminated interpretation of the Lord's Prayer, Mr. Jeffery gives us the inner significance, and throws light on its occult meaning. Wonderful truths are brought forth, and the student finds revealed a spiritual meaning which the words alone cannot give. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

The Practice of the Presence

JENNIE H. CROFT

¶ This new booklet reveals the living Presence within the soul, and shows its power to redeem life from its usual self-conscious and self-considered trend. The author's realization of the Presence has enabled her to give us this spiritual message, and her readers will be inspired to "Practice the Presence" that they may see God glorified in all creation.

¶ Mrs. Croft tells us how we can practice the Presence of God in the daily life, and how we can know and realize the joy of the Presence in its fullness. She urges us to form the habit of trusting the inner Source, for it alone gives peace, happiness and power. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

The Subconscious Realm of Mind

J. R. RUDE

¶ The subconscious is the finer mentality that permeates every fiber of man's entire being, and in this booklet we are told of the unlimited possibilities that exist in this wonderful inner realm.

¶ This booklet will prove very helpful in your study of the subconscious mind. Price 15 cents. With uniform envelope, price 17 cents.

Finding the Christ in Ourselves

H. EMILIE CADY

¶ In this inspired writing, Dr. Cady tells us of our true relation to the indwelling Spirit. This central Spirit is the Christ—the source of all power, life and substance.

¶ Man has lost consciousness of his true self because he has fixed his eyes upon the external of Being. He should turn his thoughts and faith to the Father within, and know that from this source radiates abundant life.

¶ The booklet contains 32 pages. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

All Sufficiency In All Things

H. EMILIE CADY

¶ In this booklet we are taught a wonderful lesson—that of true Prosperity. Its practical instructions are invaluable to all those who are striving to demonstrate abundance here and now.

¶ The booklet tells us how to be forever free from the law of poverty and want. You will receive great good from reading it. 28 pages. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

Directions for Beginners in Practical Christianity

Including a Six Days' Course of Treatment, by

CHARLES FILLMORE

¶ Not only for beginners is this booklet of great value, but to all who have not fully realized God as their more abundant life and never failing supply. Especially is the course of treatment profitable to all who are striving to follow and prove the Christ Principle. New Beaux Art Edition. Price 15 cents. With uniform envelope, price 17 cents.

Consecration of the Room

MARY BREWERTON DE WITT

¶ Many homes have been blessed and prospered by the powerful truths found in this remarkable group of affirmations and denials.

¶ The thoughts in it pertain to the individual, the home and its surroundings. They explain how the atmosphere of the entire home can be completely changed by using certain words. Thoughts of Life, Health, Peace, Prosperity, Wisdom, Joy and many others are given in it, and the reader will find them of great value in his spiritual development.

¶ This beautiful folder is probably the most artistic piece of work that has come from the Unity Press. It is printed on antique paper of rich tone and fine texture. Size $4\frac{1}{2} \times 7$. Inclosed in a uniform handmade envelope. Price 25 cents.

Love: The Supreme Gift

PROF. HENRY DRUMMOND

¶ This famous analysis of love, based upon the 13th chapter of I Corinthians, has a world-wide reputation. It is so well known that it needs no introduction. We have prepared a new gift edition which we feel sure will meet with the approval of all lovers of artistic books. Decorative gift edition, printed in two colors, with envelope to match; price 50 cents.

My Litany

MARY W. FRY

¶ This dainty miniature booklet contains Truth statements in a form suitable for responsive service or individual meditation. The tersely worded paragraphs of thoughts and helps will appeal to all earnest students of Truth. Printed on pages $2\frac{1}{4}$ by $3\frac{1}{2}$ inches in size, in seven-point type on deckle-edged paper. The cover is imitation Florentine tooled leather. 15 cents each, or two for 25 cents.

TEMPLE TALKS

CHARLES FILLMORE

¶ Temple Talks are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

¶ A set of Temple Talks consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman.

¶ We are offering a set of these books in artistic paper covers, packed in a neat box, for \$1.00. Also a set of the cloth bound, in box, for \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

CHRISTIAN HEALING

CHARLES FILLMORE

¶ A book for those who really desire to apply the Christ Law of Healing in a practical way to their own ills and shortcomings. The author had been a careful student of metaphysics for more than twenty years when he wrote the book, and each statement he makes is based upon personal healing experiences and personal spiritual development.

¶ The revised edition, containing 273 pages, sells for 75 cents per copy in neat brown paper cover, and \$1.50 per copy in substantial cloth binding.

AS A MAN THINKETH

JAMES ALLEN

¶ The author states that the object of the book is to stimulate men and women to the discovery and perception of the truth that "they themselves are making themselves" by virtue of the thoughts which they choose and encourage. Pocket edition, artistic paper cover, price 15 cents.

Books for Children

Treasure-Box

IMELDA OCTAVIA SHANKLIN

¶ A story for children which is full of all the fascination and charm of a fairy story and yet rich with the highest teaching for character building.

¶ The little book is most artistically gotten up, with numerous pen illustrations and half-tones. It is printed in two colors—orange and black. We recommend "Treasure-Box" as a delightful gift to the little maids and men in our midst. Forty-eight pages. Price 50 cents.

Wee Wisdom's Way

MYRTLE FILLMORE

¶ This charming story continues to be a favorite among children. It tells, in Mrs. Fillmore's charming style, of several cases of healing actually done through the power of God. It is illustrated with portraits of some of the principal characters, and is printed on heavy antique-finish paper, with broad margins.

¶ The story has steadily grown in the esteem of its many readers, and is as fresh and bright for its loving ministry as ever. Artistically bound. Price post-paid, \$1. In neat cover of India tint enamel paper, title in brown ink, price 25 cents.

Love's Roses

LUCY KELLERHOUSE

¶ A booklet of 30 pages, containing a delightful story for children. It teaches that thoughts are things, and that they manifest in our lives according to the kind of thoughts we think. We only enjoy health, joy and happiness when we think kind, noble and loving thoughts, and this little story tells so beautifully how a little child can control thought, and build into his life just the conditions which are for his greatest good. It teaches spiritual truths, that are essential in character building.

¶ The price, in onyx vellum cover, is 25 cents.

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LESSONS IN TRUTH

H. EMILIE CADY

Twelve Wonderful Lessons in the Science of Spiritual Unfoldment.

¶ This book contains a valuable course of instruction in the fundamentals of Truth. It has helped thousands to an understanding and realization of spiritual power.

¶ "Lessons in Truth" explains the universal laws of Spirit, and it is only through an understanding and application of spiritual laws that permanent power, happiness and success is attained.

¶ The following are a few of the many testimonials that have been received from those who have been blessed by reading these excellent lessons.

"This is the seventh copy I have ordered of that wonderful book, 'Lessons in Truth.' No one can estimate the good it is doing. It is a feast for the soul."—S. R. F.

"'Lessons in Truth' has been an inspiration to me to express more fully the Christ consciousness. Since reading and studying the book I have been able to overcome many seemingly unsurmountable obstacles. An old subconscious idea of fear has been transmuted into a spirit of Love, and where unpleasant conditions and discord existed, peace and harmony now prevail."—L. L. C.

"I want to thank you from a grateful heart for the new light you have thrown onto my mind by these wonderful lessons. They are the clearest, most practical, most comforting and perfectly plain to my understanding."—E. M.

"'Lessons in Truth' has helped me to realize health and success. Before I read the lessons I was groping in the ignorance of my spiritual power and dominion, and now I am daily growing into a consciousness of Divine unity."—R. L.

**Cloth binding stamped in gold, gold top,
\$1. In neat paper cover, 50 cents.**

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MAGAZINES THAT TEACH PRACTICAL CHRISTIANITY

¶ There is an increasing demand for our magazines in combination, so we are making an offer of **UNITY**, **WISDOM** and **WEEKLY UNITY** when the three are ordered together.

¶ Those of our **UNITY** readers who are not keeping in touch with **WISDOM** and **WEEKLY UNITY** are missing much good, for both periodicals are filled with uplifting and inspiring truths.

¶ Many **UNITY** subscribers think **WISDOM** is exclusively for children, but that is not true, for Mrs. Fillmore and her staff of workers have made the magazine very valuable to parents and the home. Since **WISDOM** has been enlarged and new departments added, it is now enjoyed by the whole family. Grown folks and young people welcome it as much as the children.

¶ **WEEKLY UNITY** is alive with strong articles that promote success and prosperity. By coming each week it keeps its readers constantly in the spirit of health, joy and peace. Lectures delivered before the Unity Society of Kansas City are printed in the "Weekly;" also many helpful suggestions.

¶ The offer we are making is

UNITY for one year,	} For \$2.00
WISDOM for one year,	
WEEKLY UNITY for one year	

¶ If you wish to take advantage of this special rate and have the magazines sent to your friends, we will be glad to mail them to different addresses if desired.

UNITY TRACT SOCIETY
913 TRACY AVE., KANSAS CITY, MO.

Prosperity for the New Year

MAKE 1914 A HAPPY, PROSPEROUS
YEAR FOR YOUR FRIENDS
BY GIVING THEM UNITY

¶ The UNITY Bank plan offers you and your friends many blessings throughout the coming year. The magazine will help your friends to enjoy health, power and success, and the special prosperity treatment will prove the Law of Prosperity for you.

¶ Upon receipt of your request we will enter three subscriptions to UNITY for one year each, and at the same time send you a Prosperity Bank in which you will save the subscription price.

¶ While you are saving the money, by dropping a dime at a time in the bank, our Silent Unity Department will give you one month's general prosperity treatment. A prosperity statement will be sent you with the Bank, which you are to repeat silently each time you deposit a coin. At the end of ten weeks you are to send us the two dollars saved in the bank, to pay for three subscriptions to UNITY, saving two dimes a week.

¶ This is an excellent opportunity for you to prove the Law and at the same time introduce UNITY to three of your friends. Send in your request for the bank at once, and begin the cultivation of a daily prosperity thought. We know that you will realize much good from the treatment if you faithfully co-operate with us. Use blank on opposite page in ordering Bank.

UNITY TRACT SOCIETY,

913 Tracy Ave., Kansas City, Mo.

Please send me a Prosperity Bank, in which I agree to save \$2. This I will send within ten weeks after receipt of Bank, to pay for UNITY, to the three following names. Also treat me for prosperity. Begin UNITY with the current number, and mail a New Year's Greeting to these three new subscribers.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

Name of sender

Address

City

State

GREAT PROGRESS

¶ The coming year is exceedingly rich in possibilities, and your mental, physical and spiritual growth should be remarkable.

¶ Fifty-two weeks of peace, joy, health, prosperity and satisfaction are in store for you. Do you know how to obtain these blessings? Let us tell you. Each week we publish a paper that contains thoughts and ideas that are helping men and women to achieve happiness and success. YOU can realize what you desire if you follow the valuable suggestions that you find in this paper.

¶ WEEKLY UNITY is the periodical mentioned above. It is alive with strong, convincing articles that inspire you to attain your ideal. The readers of this paper are kept in touch with ideas and works of the foremost thinkers. Reports and extracts of noted lectures are printed in each week's issue.

¶ Send in your subscription today and start the new year enjoying the helpfulness of this valuable paper.

.....

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913 Tracy Ave.,
Kansas City, Mo.

Find inclosed \$1, for which send me *Weekly Unity*
for one year, beginning with the current issue.

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City

State

EXCHANGES

- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crist Co., Coopertown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW.** H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With **UNITY**, \$2.
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- DAS WORT (German).** H. H. Schroeder, editor, St. Louis, Mo. \$1.25 a year. With **UNITY**, \$1.75.
- EXPRESSION.** Alma Gillen, editor, 157 Brompton Road, S. W., London, Eng. England, 6s 6d; America, \$1.58. With **UNITY**, \$2.
- MAN.** Leander Edmund Whipple, editor, New York City. \$2.50 a year. With **UNITY**, \$3.
- NAUTILUS.** Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With **UNITY**, \$2.
- NOW.** Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER.** Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- PRACTICAL IDEALS.** Starr Pub. Co., Boston, Mass. \$1 a year.
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-

Any \$1 magazine in this list, together with **UNITY**, one year for \$1.50. Unless otherwise specified, add 25 cents for subscriptions to foreign magazines.

THANKSGIVING TABLE GRACE

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

(Translated from the German.)



ALL eyes are wait-
ing on Thee, O
Lord. Open thy boun-
tiful hand, and bless all
thou hast provided for
us, for Jesus' sake.



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